

The People of Barney's Prairie Christian Church

In studying the history of Barney's Prairie Christian Church, one realizes that it is a study of people drawn together into fellowship through belief of and obedience to God. Coupled with this fellowship is a belief in how to worship and to serve God. They did not worry about strict liturgy and "professional" church people, because they were interested only in where the scriptures spoke to them. They did not find in scripture where they could not strictly adhere to the Bible concerning communion and baptism without the formal rules of ordination. They practiced fasting and laying on of hands in the ordination of the office of Elder, Elder of Proclamation, Deacon, and Trustee; but they did not feel the necessity of a denominational hierarchy.

Barney's Prairie Church of Christ (Christian) began officially as a fellowship of Barton Stone's, Walter Scott's, Alexander Campbell's, and Thomas Campbell's teachings in 1819. They did not have a building, "frame", until 1843. Before this time they worshiped at the "Stand," which was a platform with a pulpit. Seating for the congregation was provided with hewn logs and supports to hold the logs in place. In bad weather they worshiped in available, local structures. The fellowship grew in size and service to the Lord. This group of people helped start other congregations in Wabash County and other areas to the west and north before they had a building. The Ingraham Christian Church, Ingraham, Illinois, was founded by former Barney's Prairie member, William Ingraham, in 1839. This remarkable group of people illustrated that a building was not necessary for a congregation to serve God.

The people of Barney's Prairie came to America from several different European countries. In America, they traveled from places such as Vermont, New York, Delaware, New Jersey, Pennsylvania, Virginia, Kentucky, and Ohio to the part of the Northwest Territory called Illinois and what became Wabash County.

Many of the early members of Barney's Prairie were either Revolutionary War veterans or the families of Revolutionary War veterans, who received land grants in the vicinity of modern Cincinnati, Ohio. It is believed that Angelina (Keen) Pool was the first white child born in the area, now known as Cincinnati, Ohio. Then they sold their land or inheritance of land and moved down the Ohio River to the mouth of the Wabash River (Evansville, Indiana) area. At this location, they purchased keel boats and traveled up the Wabash to the area or nearby area; which

became known as Barney Prairie. Some stopped at the nearby settlement of Palmyra, which was located just to the north of the area that became Mount Carmel and just south and east of today's Friendsville.

The described trip sounds rather simple, but each leg of the journey required courage, hard work, suffering, and patience. The overland trails were very primitive and the travelers were vulnerable to wild animals, robbers, and unfriendly Indians. An example of the hazards of an overland trail has been given in notes by the Courter Family: "The families of William Courter, Jr and William Tindal were families who were making the trip from Philadelphia to the territory west of the mountains. Disease and rigors of the trail took its toll on the travelers resulting in death and heartaches." The people traveling by rivers had to continually be alert to the possibility of river pirates. Landings were very dangerous. People were sent ahead to provide for protectors to meet their group (family) at dangerous points in their travel. In some situations, individual family members or friends would travel ahead a year in advance to provide for safe landings and shelter.

The people of Barney's Prairie Christian Church were diverse in backgrounds but had similar personal characteristics. They came from different European backgrounds and diverse geographical areas but they were patriots, courageous adventurers, and industrious individuals, who took their belief in God and the Word of God very seriously. How they felt could probably best be taken from the Courter family notes about an early founder, William Courter: "As soon as William Courter (son of Matthew Courter) had laid by his crops, he began to work toward organizing a church which would show others, who were looking for a home, that they were a God fearing and God loving people. This would have been about 1816. A meeting was held under a large white oak tree standing on the east bank of Crawfish Creek just above where the old Timberville and Mt. Carmel roads crossed the creek. This was selected so that the people from Timberville, Barney's Prairie, the Wood settlement, Palmyra and others in their vicinity would find it convenient to attend. A stump was used as a pulpit."

The following are notes taken from short histories of families and some significant members of the families of Barney's Prairie Christian Church. The people were friends and there are several instances of marriages between families. When marriages introduce another family, there is an effort to keep a sensible flow of information and in some situations information is repeated to provide continuity.

The name sake of the Barney's Prairie came from Western New York first by way of the Allegheny River. Then the Barney family probably took the Ohio River in the area around present day Pittsburgh to the Wabash at Evansville and then traveled up the Wabash to Bedell's Mill. From that landing they traveled to the area that became known as Barney's Prairie. William Barney, his wife Jerusha (Jepson or Jefferson) Barney and 12 children and three sons-in-law, Ransom Higgins, Philo Ingram (Ingraham) and Wilbur Aldrich came to that area in 1808-1811. The Barney daughters who were married, were Arvilla who married Philo Ingram; Mary "Polly," who married Ransom Higgins; and Vasti who married Wilbur Aldrich.

William Barney was born in 1784. He was the son of William and Jerusha (Jefferson or Jepson) Barney. He married Mary Wood, the daughter of John Wood. Mary was born July 15, 1788. Mary (Wood) Barney was a charter member of Barney's Prairie Christian Church and the sister of Joseph Wood, the first deacon of Barney's Prairie Christian Church.

William Ingraham, who came with his parents, Philo and Arvilla Ingraham, to Barney's Prairie moved to Clay County in 1838 and established the Ingraham Christian Church. William Ingraham was the grandson of William and Jerusha Barney.

In the spring of 1809, John Wood and some of his sons explored the wilds of Illinois. They landed at Palmyra and wandered out through the deep forest to the beautiful open country, now known as Barney's Prairie. Here they built a log cabin, operated a farm, and raised a crop. In the fall, they returned to Kentucky and brought the remainder of the family. John Wood's children were Susanna (born January 6, 1783), Elizabeth (born August 23, 1784), Joseph (born August 5, 1786), Mary (born July 15, 1788), Alexander (born August 14, 1790), Rebecca (born December 27, 1794), Eli (born December 8, 1797), Jeremiah (born August 28, 1792), Martha (born November 6, 1800), and John (born December 20, 1803).

Joseph, the oldest son, remained, erected a log cabin, and married Leah Greathouse, whose father, Enoch Greathouse (1740-1832), made the first improvement where the city of Mount Carmel is now situated. Joseph Wood was the first deacon of Barney's Prairie Christian Church. Enoch Greathouse was also a charter member.

In the Spring of 1810, the Indians were becoming troublesome, John Wood with

his sons and son-in-law, William Barney, built Fort Wood. Then afterward, with others, built Fort Barney, where the old historic village of Friendsville now stands.

Peter Keen was the eldest son of Jacob and Susannah (Holme) Keen. He was born in Oxford Township, Philadelphia County, Pennsylvania in about 1762, and moved with his family to Trenton, New Jersey in 1770. He served in the American Revolutionary War as a Private Second Class in Captain Benjamin Dugan's Company of the Second Battalion of the Pennsylvania Militia.

After the war, he left the Delaware Valley, where his family had lived for almost 150 years, and settled in the Northwest Territory, eight miles north of Cincinnati, Ohio. He is said to have helped build the first cabin at the site of Cincinnati. On September 10, 1789 in Ohio, Keen married Jemima Gard (1769-1855), the sister of Seth Gard. The wedding was performed by Judge John Cleves Symmes, a prominent politician and land speculator in early Ohio. Peter and Jemima were the first pair to be married between the two Miami Rivers on either side of now Cincinnati. Their daughter Angelina was the first white child born within those limits. Cincinnati, Ohio was one of the early settlements on the Ohio River settled by Revolutionary War soldiers who were given land in the Northwest Territory as service pay. A party of pioneers who came down the Ohio River in 1788 established the first permanent settlement on the site between the two Miami Rivers.

Daniel Keen the son of Peter and Jemima (Gard) Keen was a charter member of the New Light body and helped form the church in 1819 in Wabash County. Dan Keen is entered as a member on page 5 of the First Record Book of Barney's Prairie Church of Christ (Christian). His first wife ,Mary, is recorded on page 10 of the First Record Book. This congregation was first known as a New Light Congregation and was founded by several members of this organization. The two groups were very similar. According to records the group was formed as a New Light group in 1816 and then as a Church of Christ in July 17, 1819. A second congregation of the Church of Christ was formed about six weeks later in August, 1819 in the south part of the county near Coffee Creek, the area where Daniel Keen lived. This is the first congregation formed by people from Barney's Prairie.

Angelina (Keen) Pool was the daughter of Jemima and Peter Keen. She was born December 29, 1791. Angelina was the first white child born within the limits between the Miami Rivers, which became Cincinnati, Ohio. She married James Pool who was born in Vermont June, 1791. She came to the Illinois Territory with

her husband and parents in 1815. They settled in Barney's Fort near Friendsville, Illinois. It has been written that her first child, Lemon Pool, was born December 17, 1815 in Barney's Fort. Peter and Jemima Keen, Seth and Mary Gard; and James and Angelina Pool were charter members of the Barney's Prairie Christian Church.

Elder James Pool (Poole) was the first minister of Barney's Prairie Christian Church. He had traveled to Hamilton County, Ohio sometime before 1815. He became interested in the preaching of Barton W. Stone. Legend has it that he, Seth Gard, and Peter Keen went horseback across and through the timber of Ohio to hear Barton W. Stone preach. They denounced their previous training, accepted Christ as Lord and Savior of their lives and submitted to baptism by immersion for the remission of sins. W. R. Couch in his history states that Elder James Pool had heard Walter Scott speak in Ohio. In any case, the leaders of Barney's Prairie Christian Church received the message. Seth Gard was the first Elder of the Barney's Prairie Church of Christ (Christian Church).

There are many other prominent Barney's Prairie families and individuals with interesting histories that follow. The purpose of this selected information was an attempt to give the reader some understanding of the remarkable people who made up Barney's Prairie Christian Church (Disciples of Christ).

This is a work in progress. Many other leaders and/or families have not been included, but are being studied. New information from families and documents is often received which requires additions and occasionally corrections.

Courter Family

William Courter, Sr. came to Redbanks, New Jersey from Holland around 1750. He married Catherine Van Dusen in this period of time. One of the children from that marriage was William Courter, Jr who was born in 1754 in Redbanks, New Jersey. About 1770 William Courter Jr. married Catherine Van Rome. From this marriage Matthew Courter was born in 1772 at Redbanks, New Jersey.

William Courter, Jr was a Revolutionary War soldier. After the close of the Revolutionary War, William Courter Jr., who had been raised in the Dutch Reformed Church, heard the doctrines preached by those who were organizing the New Light Christian Church. He joined this congregation at Redbanks. A little later he was ordained by the congregation as a minister by fasting and prayer and the laying on of hands of the Elders. He was approved to the work of organization in the west.

Soon after his ordination, his family traveled to Philadelphia to be outfitted to journey west. The families of William Courter Jr. and William Tindal were two of the families who were making the trip to the territory west of the mountains. Disease and rigors of the trail took its toll on the travelers resulting in death and heartaches. The labors that Matthew Courter and Mary Tindal shared brought their hearts together and they were married by William Courter Jr. before they reached their destination. The records state that they were married in 1791 at Georgetown, Pennsylvania.

William Courter Jr. and family spent several years in the area of Georgetown, Pennsylvania planting churches. From there they traveled to Bigbone Lick Creek in Kentucky. Later they traveled to Louisville, Kentucky by boat. In Louisville, they joined with the Hammond family and made their way to Spencer County, Indiana.

In 1811 Jacob the eldest son of Matthew married Rachael Hammond, daughter, of Samuel Hammond. Soon after their marriage, Jacob and his father-in-law left to join William Henry Harrison in his campaign against Tecumseh and his brother, The Prophet.

After Jacob's father, Matthew, died in Spencer County, Indiana he moved in with his mother and became the head of the family. With this large a family they decided to homestead some good farm land. After consultation in 1815, they left Matthew's son, William Courter III, at home to care for their current homestead and set out to explore other possible homesteads. It is from this travel that they arrived in Wabash County, Illinois. *Note: In identifying the many William Courters, some have used the following designations : William Courter, Sr as William Courter I, William Courter, Jr as William CourterII, Matthew's son as William Courter III. Also, Jacob's son William Courter is referred to as William (the Elder) Courter and William Courter III's son was William F. Courter.*

George Litherland who had married Matthew's daughter, Catherine found a tract that suited him about a mile east of what is now Friendsville, Illinois.

Nelson Courter found his home further to the southeast and nearer the Settlement of John Wood and his sons.

They chose a tract for William Courter III that was about a mile and one half east of Friendsville and Jacob found a tract to his liking nearer the Shawnee Trace. Sometime later an Englishman built a trading post near Jacob's tract and named the trading post Lancaster.

The necessary paper work was completed and cabins were built near the current residents of the area namely the Woods, Barneys, and Higgins.

As soon as William Courter III (Son of Matthew Courter) had laid by his crops he began to work toward organizing a church which would show others who were looking for a home that they were a God fearing and God loving people. This would have been about 1816. A meeting was held under a large white oak tree standing on the east bank of Crawfish Creek just above where the old Timberville and Mt. Carmel roads crossed the creek. This was selected so that the people from Timberville, Barney's Prairie, the Wood settlement, Palmyra and others in the vicinity would find it convenient to attend. A stump was used as a pulpit. This group was organized as a New Light congregation, which was similar in doctrine to the Christian Church.

According to Walter R. Couch in his 1883 History of Christian Churches in Wabash County, William Courter III and James Pool were instrumental in the church at Barney's Prairie going as a group into the Christian Church from the New Light Organization . Evangelist Morris Trimble was also influential in the change.

Unedited notes from the top of page 2 of the First Record Book with the organization of Barney's Prairie as a Christian Church (Church of Christ) .

July the 17 A D 1819

The Church met to chose (sic) and elder and to transact business of the church. The members present seem to desire a Fellowship and wish to have and Elder appointed-After the members present consulted each other the majority was in favor of Seth Gard being appointed-elder & Jos. Woods Deacon and Jarvus

Fordyce Clerk.

William (the Elder) Courter was born to Jacob Courter and Rachael Hammond on March 24, 1820 in Spencer County, Indiana. Louis W. Jackman, grandson of this William Courter, in his compiled record of The Courter Family of Southern Illinois, Indiana and Elsewhere states that this younger William Courter was ordained at Barney's Prairie and was a noted evangelist and missionary in the organization of churches in Wabash, White, Edwards, Richland, Lawrence and Crawford counties in Illinois and Knox and Gibson counties of Indiana.

Yet another William Courter, William Franklin Courter, represented the Lancaster Christian Church as a messenger in the Christian Missionary Society of Wabash County from 1862-1865. William Franklin Courter was the son of William Courter III. William F. Courter was born July 27, 1832 in Friendsville, Illinois.

Edward Hammond Courter was the son of Jacob Courter. He was born Feb. 11, 1826 in Wabash County and died in 1884 in Illinois. Edward H. Courter was one of the messengers for Barney's Prairie to the Christian Missionary Society of Wabash County in October of 1863 and served until 1865. He was elected in 1864 to serve as president of the Christian Missionary Society of Wabash County and served two years in that position.

Walter Ransom Couch

Levi Couch was born June 22, 1783. He was the son of a Revolutionary War soldier, Ebenezer Couch Jr. (1748-1822) and the grandson of a Revolutionary war patriot, Ebenezer Couch Sr. (1709-1797). Levi married Cynthia Higgins in 1802. Cynthia (Higgins) Couch was a charter member of Barney's Prairie Christian Church. She died February 18, 1828 at the age of 43 years.

Hiram Couch was born to Levi and Cynthia Couch on August 21, 1809.

Walter R. Couch was born in Wabash County, Illinois in 1839. His parents settled in Wabash County in 1816. The following information was taken from Haynes, Nathaniel S., History of the Disciples of Christ in Illinois 1819-1914, Cincinnati Standard Publishing Company, 1915. Page 501 "At the age of sixteen

he became a Christian in the Barney's Prairie Christian Church under the ministry of William Courter". This information may explain why his name is not included on the membership rolls of Barney's Prairie First Record Book. The following was taken from the First Record Book:(edited) " June 1, 1850 proceedings of the meeting held at the Barney's Prairie by the Church of Christ it was agreed that Allen R. Jackman and Robert H. Leek were to fill the office of deacon in connection with Brother James Pool. Brother Wm. Corter (Courter) was to be liberated to use his talent by exhortation and preaching." William Courter became the minister of the church that worshiped in the Union School House or at Adam's Corner. Walter R. Couch evidently joined Barney's Prairie Christian Church at Adam's Corner during this time of change and those records were lost. According to the First Record Book, his father, Hiram Couch was received into the church at Barney's Prairie on June 27, 1858.

W. R. Couch graduated from Northwestern Christian University and thereafter gave eleven years to churches in Indiana. The names of W. R. Couch and Exima (Wood) Couch are found in the Barney's Prairie Second Membership Record Book from letters received in 1878 from the Christian Church in Greenwood, Indiana . Rev. Couch served the Greenwood congregation while completing his Doctor of Divinity Degree at Northwestern Christian University, now Butler University. Earlier board minutes and subscriptions characterize Elder Couch's participation in activities at Barney's Prairie Church. From the subscription book (record of finances) for 1870, funds were collected to pay Brother W. R. Couch for half- time preaching during 1870. The Board minutes record him as being called to the chair February 9, 1865 and March 9, 1870. The subscription book records his receiving salary for preaching during the years of 1866-1870, 73, 74, 75. In April of 1864 the Wabash County Cooperation Society employed Bro. W. R. Couch to hold a meeting at the following places: Barney Prairie, Lick Prairie, Lancaster, and the rest of the time as he sees proper for \$225. Elder Couch had previously been offered a position at what his son, John F. Couch, called his "home church". Taken from Board minutes : "Report of Ross Shoaff from Bro. Couch. That in consequence of accepting the position of Corresponding Secretary of the Indiana Christian Missionary Society he could not preach for us."

There is no doubt as to the qualifications of W. R. Couch and the effectiveness of his ministry. John F. Couch while describing Elder D. D. (C. C.) Carpenter and Elder W. F. Black and his father holding a 1884 or 1885 meeting at Barney's Prairie had this to say: " I remember nothing of the meetings except that great numbers of people joined -and distinctly remember my Father wading into the

waters at the shelving -gravelly shore of the Wabash River at Crites Ferry and baptizing many people.” Subscription records indicate that Elder Couch was paid for preaching during the time periods of 1878-85, 1891, 1900, and 1902-1905. Elder W. R. Couch served as a well respected pastor-evangelist for many years. Also from the letter of John F. Couch; his father, W. R. Couch-“was called by the old home Church at Barney to preach there -and moved his family back to Barney Prairie to his and his mother’s farm home -3/4 mi south of Barney Prairie Church- in about the year 1880.” In addition to his preaching when and where he was needed, he was managing the home farm. This was the situation of many of the servants of the Lord during this time period. They supported their families through a secular vocation in addition to their salaries from church responsibilities.

From his History of the Christian Church in Wabash County it can be seen that Rev. W. R. Couch was a very intelligent man and a gifted writer. From Haynes, Nathaniel S., History of the Disciples of Christ in Illinois 1819-1914, Cincinnati Standard Publishing Company, 1915. Page 501, the following quote is found: “For fifty years he has been actively and faithfully identified with the work of the Lord, and his generous and helpful services have been widely influential in promoting every good cause.”

Gard Family

Daniel Gard was born in 1707 in Stonington, New London, Connecticut and died on April 14, 1777 in Morris County, New Jersey. Gershom Gard was born December 2, 1735 in Morristown, New Jersey. Gershom was the son of Daniel Gard’s first marriage in 1730. Seth Gard was born on the March 14, 1775 in Morristown, Morris County, New Jersey. He was the son of Gershom & Phebe (Huntington) Gard .

Gershom served as a Minuteman during the American Revolutionary War. As a Soldier of that war, Gershom received a grant of land near Cincinnati, Ohio and in 1782 moved his family to the land in Ohio.

Seth Gard was married on July 29, 1796 to Mary Brown Taggart in North Bend, Ohio. They had ten children: Susan, Ruth, Amelia, Benjamin Franklin, Resin, Justis, Anna, Phebe, Hiram and Joseph. In 1807 his father, Gershom died of smallpox and Seth settled the estate. Seth served as a private in Captain John S. Wallace’s Mounted Troops in Hamilton County Militia during the War of 1812. Shortly after the birth of Hiram in 1814, he moved his family to Edwards County

(now Wabash County) in the new Illinois Territory. Their last child, Joseph, was born on October 3, 1816 in Wabash County, Illinois.

Seth Gard was a man of good character, highly respected by his neighbors and often sought out for his good counsel. Seth Gard was a charter member of Barney's Prairie Christian Church and the church's first elder.

Seth and his family were first located at Palmyra in 1814 and later settled in Section 28 of the Lick Prairie precinct. The vicinity around his home was known as Gard's Point where there was an early post office. His home was most likely the farmstead closest to Nye Chapel, located just to the south of it. (Nye Chapel being located on the corner of a T-road). Seth Gard donated the land where the church now stands for the building of any denomination of a Christian church and the formation of a burial ground. He himself was buried there in 1845. Nye Chapel was not erected until many years later. Seth died on his farm on July 25, 1845.

Justus Gard the son of Seth and Mary Gard married Anna Oman. Margaret Gard the daughter of Justus and Anna Gard, married David S. Reel. E. Manuel Stuckey Reel the son of David and Margaret Reel married Margaret Parkinson. Esther Pearl Reel the daughter of E. Manuel Stuckey and Margaret Reel married Harry Newsum. Harry Newsum was the son of William and Sarah Jane (Chaffee) Newsum. William Newsum was born November 21, 1841 and died March 20, 1918. He fought in the Civil War and is buried in the Friendsville Cemetery. The Newsum's came from Pennsylvania to Kentucky to Owensville, Indiana and then to Wabash County after the Civil War.

William Newsum married Sarah Jane Chaffee. Sarah Jane joined the Barney's Prairie Christian Church October 2, 1871 and William joined August 17, 1880. Sarah Jane Chaffee was the daughter of Marion and Harriet Chaffee. Marion and Emily(Emerly) Chaffee joined Barney's Prairie Christian Church on August 26, 1855. Harriet Chaffee (in some records the name is also spelled Hariet) transferred by letter from Lancaster in 1862. Harriet was the wife of Marion Chaffee and mother of Sarah Jane. On May 21, 1859, Marion Chaffee was chosen deacon of the church to take the place of Joseph Wood who was deceased. Marion was again elected deacon July 21, 1863.

Harold Newsum's roots in Wabash County and Barney's Prairie Christian Church began with Seth Gard, who was his great-great-great-grand father. Harold's

grandmother, Sarah Jane (Chaffee) Newsum also provided further early family history in the Barney's Prairie Christian Church.

Harold attended Besley School which once was located about 2 and ½ miles north of Friendsville. He graduated from Allendale High School in 1934 and married his high school sweetheart, Imogene Johnson of Allendale in 1938. From their marriage, three children were born: Ron Newsum, Marilyn Small, and Bonnie Wampler.

For over 57 years, Harold Newsum faithfully served in the Barney's Prairie Christian Church. He served as Sunday School Superintendent, church treasurer, deacon and chairman of the board. He also taught the men's Sunday School Class.

Wood Family

Robert Wood (1687-1721) was the son of Joseph Wood (1666-1721) and Francina Herman (1662-1749). Francina Herman was the daughter of Augustine Herman (1605-1686) and Jenetje Varlett (1605-1674). Jenetje was the daughter of Casper Varlett (1590-1662) Judith Tentenier.

Joseph Wood (1710-1782) was born about 1710 in Cecil County Maryland. He married Catharine Julian (1722-1782) in 1747. Their son, John Wood (1754- 1832), was born in Frederick County, Maryland.

John Wood (1754-1832) fought in the Revolutionary War with distinction. At the close of the war, he married Martha Ogle and settled in Barren County, Kentucky. Here, they raised a large family. In the spring of 1809, John and some of his sons explored the wilds of Illinois. They landed at Palmyra and wandered out through the deep forest to the beautiful open country, now known as Barney's Prairie. They built a log cabin, operated a little farm, and raised a crop. In the fall, they returned to Kentucky and brought the remainder of the family. John Wood's children were Susanna (born January 6, 1783), Elizabeth (born August 23, 1784), Joseph (born August 5, 1786), Mary (born July 15, 1788), Alexander (born August 14, 1790), Rebecca

(born December 27, 1794), Eli (born December 8, 1797), Jeremiah (born August 28, 1792), Martha (born November 6, 1800), and John (born December 20, 1803).

Joseph, the oldest son, remained, erected a log cabin, and married Leah Greathouse whose father, Enoch Greathouse, made the first improvement where the city of Mount Carmel is now situated. Enoch Greathouse was a charter member of Barney's Prairie Christian Church.

Joseph Wood was commissioner of post roads, helped to establish schools and was the first deacon of Barney's Prairie Christian Church. He and his wife prospered and raised a family of four boys and one daughter. The sons in order of the oldest to the youngest were: Joseph, Joshua, Alexander, and Ira. Their daughter was Elizabeth. Joseph Wood's faith, hard work and leadership were instilled in the character of his children.

The following was taken from the History of the Christian Church in Wabash County by W. R. Couch.

"Joseph Wood, Jr, belonged to the second generation. Capable in means and natural ability, pure in heart, sweet-spirited in life -a pillar in our Zion- he fell early at his post. We mourned his loss, feeling that scarcely none could take his place. But the Lord gave us another in the person of his brother, Ira, whose soul was touched with the melodies of a better life; and feeling at the same time the solemn responsibilities of the hour, he became at once an efficient ruling elder and sweet singer. For volume and melody of voice combined, as a leader in song among the hosts of Israel, Elder Ira Wood has never been excelled in Southern Illinois. His active Christian life extended through a period of about fifteen years, which was also the period of the church's greatest prosperity. Who can estimate the power of sanctified song, when coupled with an earnest effort to bring the energies of the soul into submission to the will of God?"

Ira Wood was the youngest son of Joseph and Leah Wood. He was born June 11, 1824 and married Rufina Keen the daughter of Ira and Eleanor (Jordan) Keen. Rufina was born November 23, 1826. Rufina Wood is recorded in the First Record Book on August 1, 1853.

Examples of Ira Wood's leadership and devotion to God can be found in the pages of Barney's Prairie's history. His name is recorded in the First Record Book June

30, 1852. The fifteen years of active leadership that Rev. Couch spoke of could have been from 1860 until Ira's death in 1875. Ira was active in the local congregation and he provided leadership in the larger community of Wabash County and adjoining counties.

The following is taken from the minutes of the Christian Missionary Society of Wabash County at Lick Prairie October 11, 1862: "We form ourselves into a Society which shall be called the Christian Missionary Society of Wabash County and auxiliary to the Christian Missionary Society of the State of Illinois . Its officers shall consist of one president, two or more vice presidents and one secretary and two messengers for each church and one additional for every fractional fifty over one hundred."

The prominence of Ira Wood in the organization during the time of the notes given here is why Barney's Prairie housed this information for years in a notebook which also had some other information 20 years later pertinent only to Barney's Prairie. Ira was secretary-messenger and president-messenger of the organization from its beginnings until October of 1869. The next minutes entered in this book after the notes of the Society were the Barney's Prairie Sunday School records from Aug 12, 1888 until March 4, 1894.

The following was taken from Barney's Prairie Trustee Notes:

"At a meeting of the Christian Church of the first day of Jan 1872-Ira Wood, Jasper Chaffee, Edward Pixley, John Shoaff, and Ross Shoaff were elected Trustees of said Church's property to hold office for two years or until their successors are elected. At a meeting of said trustees on Jan. 12th 1872 John Shoaff was elected President with Ira Wood Treasurer."

Ira Wood was ordained as an Elder in 1863 and was elected a trustee in 1872. Subscription records illustrate his generosity. Ira Wood gave significant support and leadership until his death in 1875.

William Keen Wood was born to Ira and Rufina (Keen) Wood on December 23, 1866. He was received into the Barney's Prairie Christian Church by confession and baptism in 1880. Mary S. Besley, William's future wife was also received into Barney's Prairie Christian Church in 1880 .

William Keen Wood like other descendants of Joseph Wood was a devoted member and leader in the Church. From trustee minutes the following is found: "On March 20, 1908 at an election held at Barney Prairie Christian Church the following Trustees were elected Trustees to serve until their successors are duly elected. Paul Newkirk, J. W. Goodart and W. K. Wood." Board minutes show that he was active as a board member and trustee through 1919.

Albert R. Wood was carried into Barney's Prairie Church as an infant and remained with the congregation until his death in 1995. He was born December 3, 1909 to William Keen Wood and Mary S. (Besley) Wood. He was the great grandson of charter members Joseph and Leah Wood.

Albert Wood became a member of Barney's Prairie Christian Church in 1923 and "served with his time and money" until his death. He served 20 years as a deacon, 35 years as an elder and 30 years as chairman of the board. Like his grandfather, Ira Wood who was the first Sunday School Superintendent, Albert served as Sunday School Superintendent for forty years. He was an Assistant Sunday School Superintendent for ten years and was a Sunday School Teacher for fifty years.

Joseph, Jr married Charlotte Keen, August 7, 1842. Charlotte was the daughter of Ira and Eleanor Keen. Ira Keen was of English descent; Eleanor was of French parentage. Her father William Jordan fought with General George Washington in the Indian wars, and was one of the Virginian buckskins in the battle when General Braddock was defeated and killed. Joseph Wood and his wife settled in a log cabin with stick chimney near the old Wood home. Here three of their children were born. Later he built a spacious home for that day, opened a large farm and raised a family of four boys-Oliver H., Horace B. Joseph O., and Linder K; two daughters, Exima C. and Mary J.

Oliver H. (O. H.) Wood was the grandson of Joseph and Leah Wood. Oliver H. Wood was born in 1845 to Joseph and Charlotte (Keen) Wood. He married Mary E. Milburn December 21, 1871. The couple settled on Maple Shade farm six miles north of Mount Carmel, Illinois on January 1 1872. They raised a family consisting of Clifton J. Wood and Nora E. (Wood) Schrader.. Their grand children were Oliver William Schrader, Harold Clifton Wood, and Kathyne Emily Wood.

Oliver H.(O. H.) Wood wrote one of the earlier histories of Barney's Prairie Christian Church . He not only wrote the history, he was responsible for a large portion of it. O. H. Wood was an elder for nearly fifty years, and his son **C. J. Wood** was an elder for about 30 years. Both were consecrated Christian men and both have gone to their eternal reward. What is so impressive in the history of Barney's Prairie Christian Church is how each generation had been taught to pickup where the previous generation left off and then continued the dedication and service to the God of their ancestors. O. H. Wood joined this church by obedience and baptism in 1863 and served faithfully with his time and financial support for over seventy years.

O. H. Wood's more notable contributions to Barney's Prairie was his service in maintaining the subscriptions of the church and serving as treasurer of subscription committees. Pastors were not hired until the committee had the promises (subscriptions) to pay them.

The following minutes outlines a committee to employ an evangelist:

March 20, 1872

At a meeting on said date the following were appointed as a Committee to employ an Evangelist for the coming year. O. H. Wood, Henry Briner, Ira Wood, Edward Pixley, N. B. Brown, Ross Shoaff, and John Shoaff.

At a meeting held March 26, 1872 O. H. Wood was appointed treasurer of the subscription committee.

Greathouse Family

Enoch John Greathouse (1740-1834) was born about 1740 in Germany. Other accounts have given his birth earlier and estimate his age to be over 100. The date used for him, would make him 94 at his death. One example has his birth as 1732. He was in the Shenandoah Valley in 1785. He then moved to Warren County, Kentucky. He was in the 1800,1802,1804,1805, and 1806 tax lists of Warren County, Kentucky. He supposedly came to Illinois with four children and a grandchild and settled on the land now occupied by the city of Mt. Carmel, Illinois. He was the first settler in Mt Carmel. Enoch John Greathouse (1740-1834) married Catherine Elizabeth Hague in 1777. Their children were Elizabeth (1778-), Susannah (1779-1854), Issac (1782-1842), Enoch John (1784-1834), Rachael (1785-1869) , Leah (1790-), Priscilla (1791-1876) and Daniel (1794-

1846). His obituary appeared in the Mount Carmel, Illinois newspaper. “D. Nov 20th 1834, Mr. John Greathouse-supposed to be from 104-115 years of age-father of Mr. E. Greathouse-they were the first two settlers of the town plat of Mt. Carmel, IL”. *In Record Book I, E. Greathouse was Enoch Greathouse (1784-1834) is shown to be an early member of Barney’s Prairie Christian Church. Daniel Greathouse (1794-1846) is also listed as an early member. Elizabeth Majors (1778-) is listed as an early member of Barney’s Prairie along with her husband James Majors (1782-1819). Issac Greathouse is listed as an 1821 member. Also, there is an Eliza Majors who was an 1840 member.*

From a source :T.J. Wood of Springfield, Illinois via Terry Eastham: “ After a residence in Kentucky in 1803, he settled at the present site of Mt. Carmel, IL, the first white man to do so . In 1818 he sold his land to the Reverends Hinde and McDowell, who founded the town of Mr. Carmel, and moved to the now extinct town of Centerville where he lived until his death on Nov. 20, 1834. He was about 110 years old. He was a charter member of Barney’s Prairie Church, founded in 1819.”

Source: Elizabeth Durovic-Faler in a letter dated Jan. 7, 2000, pointed out that this John was enumerated in the 1810 census at Coffee Island in Wabash County and not as is sometimes reported in Randolph County, Illinois. On one side of the river is Mt. Carmel, Wabash County, Illinois where John Greathouse, died in 1834, settled, on the other side is Knox County, Indiana where in 1807 this same John was on the voter list along with James Majors who had married his daughter Elizabeth, in Warren County, Kentucky. “It appears that James Majors is the son of Eva Ann Greathouse and James Majors in Maryland.”

James E. Majors was born 1782 in Virginia and died in 1819 in Wabash County, Illinois. He married Elizabeth Greathouse (1778-) on May 27, 1803 in Warren County, Kentucky. Elizabeth was the daughter of John and Catherine Greathouse.

Enoch John Greathouse(1784-1834) married Rebecca Wood (1794-1822) in 1812. Enoch John’s father was Enoch John Greathouse (1740-1832) and his mother was Catherina Elissen Haack. Rebecca’s parents were John Wood (1754-1832) and Martha Mary Ogle. Enoch and Rebecca’s son was Aaron Greathouse (1816-1879). In 1818 Enoch Greathouse married Jane Armstrong (1796-1892). Jane’s parents were John Armstrong (1760-1835) and Elizabeth Martin (1760-1830). Enoch and Jane’s son was John A. Greathouse (1822-1885).

Daniel Potter Greathouse (1794-1846) married Catherine Shadle (1801-1828) in

1819. Daniel was the son of Enoch John Greathouse (1740-1834) and Catherina Elissen Haack (-1834). Catherina Elissen Haack has been reported as the same person as Catherine Elizabeth Hague who was born in Germany. Catherine Shadle (1801-1828) was the daughter of John Shadle (1780-1850) and Catherine Shadle (1781-1851). Daniel and Catherine's children were William (1820-1900), Jarius (1822-1875), Eliza Ann (1824-1876), Maria (1826-1912) and Enoch (1828-1908). Daniel was born in Pennsylvania and died in Wabash County.

Jarius Greathouse (1822-1875) was the son of Daniel Greathouse (1794-1846) and Catherine Shadle (1801-1828). He married Mary Jane Newkirk (1833-1908) and their children were Sarah A. (1856-), Rufus (1858-1885) and William (1864-). Jarius was chosen as a deacon in 1871.

Pool(Poole) Family

Angelina Keen was the daughter of Jemima and Peter Keen. She was born December 29, 1791. Angelina was the first white child born within the limits between the Miami Rivers which became Cincinnati, Ohio. She married James Pool who was born in Vermont June 1791. She came to the Illinois Territory with her husband and parents in 1815. They settled in Barney's Fort near Friendsville, Illinois. It has been written that her first child, Lemon Pool, was born December 17, 1815 in Barney's Fort. Peter and Jemima Keen, Seth and Mary Gard; and James and Angelina Pool were charter members of the Barney's Prairie Christian Church.

Elder James Pool (Poole) was the first minister of Barney's Prairie Christian Church. He was born in Vermont June 1791. He had traveled to Hamilton County Ohio sometime before 1815. He became interested in the preaching of Barton W. Stone and legend has it that he Seth Gard and Peter Keen went horseback across and through the timber of Ohio to hear Barton W. Stone preach. They denounced their previous training, accepted Christ as Lord and Savior of their lives and submitted to baptism by immersion for the remission of sins. Seth Gard was the first Elder of the Barney's Prairie Church of Christ (Christian Church). James Pool was well educated for his day, was an able preacher and a fine Christian man. He gave the Barney's Prairie Christian Church 33 years of pioneer toil which laid deep and strong the foundations of the church. After his death in 1854, his body was laid away in the Friendsville Cemetery.

Orange Washington Pool (1820-1884) was born March 4, 1820 and married Maria Louisa Smith (1826-1884). Orange W. Pool was the son of James Pool (1791-1856), who was the first minister of Barney's Prairie and Angeline Keen (1791-1859). Mary Louisa Smith was the daughter of Elizabeth (Jourdan) and William Smith. Louisa was born April 29, 1826 near Allendale, Illinois. Elizabeth Jourdan was the daughter of Rebecca (Compton) and Joshua Jordan and sister to Eleanor Jordan, wife of Ira Keen (Jourdan was spelled two different ways.) Rebecca Jourdan's brother was Levi Compton. Orange W. Pool was an elder in the 1860's and President of the Board in 1870. He served on minister committees and supported the church with his material goods and time until moving to Berryville, Illinois. At Berryville, he and his descendants continued to serve God. His grand daughter, Edna Pool was a missionary to the Belgian Congo (Zaire) for just under 30 years.

Chester Daniel Pool was the son of Orange Washington and Louisa Pool. He was born 1865 and died in 1938. His wife, Sadie couch, was born in 1873 and died in 1916

Edna (Poole) Pool was born in Berryville, Illinois. She was the daughter of Chester and Sadie Pool and was a member of the Berryville Christian Church. She was a great grand daughter of James Pool, the first minister of the Barney's Prairie Christian Church. Edna Pool was the speaker at the 150th anniversary celebration of Barney's Prairie. Miss Pool was a missionary in the Belgium Congo for 24 years, then signed up for 6 more years, but because of the conditions in the Congo was flown to Belgium shortly before the end of her 30 years of service.

She graduated from Phillips University, Enid, Oklahoma. After her retirement she taught at Bacone College in Muskogee, Oklahoma.

Edna Pool was a Christian lady with a calling. She taught at a one-room school near Dundas, Illinois in the mid 1920's to save enough money to become a missionary. Around this time, Edna Pool traveled to Brussels to study in preparation for service in the Congo

She served in the Belgian Congo for almost 30 years with very few trips home. She started her service in 1930 while she was in her early 20's and retired in the 1960's. While on one visit home, she returned and performed a program for the Barney's Prairie congregation soon after the completion of the first stage of the

present building.

Brown Family

When taking a long trip through the wilderness in 1816, there were many essentials that were needed. Because of the travel difficulties, items taken were necessary and kept to a minimum. William Brown purchased a bible for \$5.50 at Pittsburgh, Pennsylvania, while on his family's journey from New York to Wabash County, Illinois. The Bible was evidently an essential item for their uncertain trip into the west. The Bible is a source of information and inspiration for families. It is comfort in time of uncertainty and I am convinced that through it we are able to call upon the Holy Spirit for comfort and guidance in our reading of the Bible. At the time of the purchase of the family bible, I think that William Brown's first wife, Sophia (Higgins) Brown was the person of the family that really longed for the Bible. William (1786-1868) and Sophia (Higgins) Brown (1794-1818) were married Oct. 6, 1811. Sophia was born to George and Patience (Mapes) Higgins July 29, 1794. The family had probably traveled on a large raft down the Alleghany and would soon be traveling on the Ohio river toward today's Evansville, Indiana. The family Bible was purchased on May 8, 1816. Sophia Brown was born to William and Sophia (Higgins) Brown August 29, 1816. Sophia (Higgins) Brown was 22 years of age, expecting a child in a little over three months, was taking care of 14 month old Patience, taking care of almost 4 years old Sally and had to manage care for the children on a raft traveling down the Ohio river. She needed all the help she could get!

It is from information recorded in this family bible that it is possible to determine background for Nathaniel Barlow Brown, who was a very active and prominent member of Barney's Prairie Christian Church during the 1870's and 1880. It is assumed that N. B. Brown is the same person as Nathaniel Barlow Brown. His father, William Brown, settled on a large tract of land in the Barney Prairie area in the spring of 1816. The birth of Nathaniel Barlow Brown is recorded in the family Bible as September 28, 1830. His father is recorded as William Brown and his mother as Eunice Griffith Brown. William had lost his first spouse, Sophia, to death in 1818 and Eunice had lost her first husband, John B. Griffith, in 1821. William and Eunice were married April 10, 1823 in the town of Palmyra in Edwards County, Illinois. Eunice Daily Brown is recorded as a member of Barney's Prairie Christian Church in 1830.

The obituary for William Brown was published July 6, 1868 in Friendsville

Illinois. In this article it gives his death as July 1, 1868 and states that in 1838 he became connected to the church. Information in the First Record of Barney's Prairie Christian Church shows that William Brown came forward and was received into the congregation by conversion in immersion on August 16, 1840 and that he died July 1, 1868.

From Barney's Prairie Record Book 2, Nathaniel Brown became a member in 1860. From the family bible it is recorded that he died in 1890. This places him with others of the family and in the time frame for the work that was done by N. B. Brown. Nathaniel Brown married Serena Williams (1827-1900). From this marriage four children were born: Clarinda (1857-1866), Ora Joseph (1859-1918), William Clifton (1861-1933) and Susan (1864-1933). Susan Brown is shown in Record Book 2 to have become a member by immersion in 1885.

Serena (Williams) Brown's parents were born in Ireland. Serena was born in New York. Her parents were Joseph Williams (1797-1862) and Eliza (Graham) Williams (1798-1858).

Some Board Minutes Concerning Activities of N. B. Brown

March 20, 1872

At a meeting on said date the following were appointed as a Committee to employ an Evangelist for the coming year. O. H. Wood, Henry Briner, Ira Wood, Edward Pixley, N. B. Brown, Ross Shoaff and John Shoaff.

At a meeting held March 26, 1872 N. B. Brown was appointed President of the Committee and Ross Shoaff Secretary. On motion O. H. Wood was appointed Treasurer. On motion the Committee adjourned till the third Saturday in April at 4 o'clock in the evening.

At a meeting held by order of the President about the 25th of Feb. 1874 for a final settlement with Bro. T. W. Wiles was found we owed him \$120.00 and on motion Brother N. B. Brown was appointed to solicit and to cancel the debt. Ross Shoaff, Sec.

July 24, 1875

Congregation met on the day appointed. Meeting opened with prayer by brother John Shoaff. After which they proceeded to elect Bro. N. B. Brown as Chairman

and William Shadle as secretary. On motion of Bro Ross Shoaff congregation voted that it should take a two third vote if all the members present to decide a question coming before the house. Motion carried.

N. B. Brown served as chair of the board and elder during the rest of the 1870's and into 1880.

Sally Mary (Brown) Denison was born September 9, 1812 and died April 22, 1891 in Bridgport at the age of 79.

Sophia Higgins (Brown) Slover was born to William and Sophia Brown August 29, 1816 . and died February 16, 1895 in Richland County, Illinois.

Patience Mapes Brown was born March 9, 1815 to William and Sophia Brown. She died July 25, 1855. Patience Brown is recorded as a member of the Barney's Prairie Christian Church in 1853.

Eunice Brown was the daughter of Nathaniel (1758-1816) and Hannah (Dewey) Osgood (1763-1820). She was born July 10, 1792 and died April 14, 1868. Her first marriage was to John Barlow Griffith (1788-1816). John Barlow Griffith had come from Hamilton , Ohio to Edwards County. They were married July 17, 1808. To the marriage of John B. Griffith and Eunice Osgood were born John Barlow, Dewey O. and Seymer Noble. John Barlow Griffith was born March 8, 1810 and died July 17, 1820; Dewey O. Griffith was born November 27, 1812 and married Mary Pool Feb, 1837. Mary Pool Griffith is recorded as becoming a member of Barney's Prairie Church by immersion June 12, 1836. D. O. Griffith became a member of Barney's Prairie by immersion on August 2, 1836. Seymer Noble Griffith was born July 29, 1815 and married Phebe Higgins October, 1835. Seymer Griffith and wife, Phebe were received as members of Barney's Prairie Church by immersion on June 21, 1840.

Pixley Family

William Pixley was born June 7, 1668 and is believed to have been the earliest known ancestor of the Wabash County, Illinois family of Pixley. The tradition is

that the Widow Pixley had two of her sons go down to the wharf on an errand. The boys are said to have been kidnaped and placed on board a ship which left on a voyage to America. When the ship landed, the boys are said to have separated to find homes and employment. One went to Vermont and the other to Connecticut.

Francis Pixley was born July 10, 1731. He was the father of Job Pixley.

Job Pixley was born in 1763. He enlisted at Dighton, Massachusetts to serve as a Private in the Massachusetts Regiment in the Revolutionary War. He served five years and participated in the Battles of Trenton, Princeton, and Monmouth. After the war he went to Cayuga County, New York and settled near Aurora. He married Parthena Patchen in New York. They later moved to the vicinity of Cincinnati, Ohio. They remained in Ohio until about 1809 when they came to what is now Wabash County, Illinois. They first lived in Palmyra and leaving Palmyra, they moved to the Barney's Prairie area. In 1818, Job built the first house in Friendsville and became prominent among the leaders of the community. Job and his daughter, Abigail were charter members of Barney's Prairie Christian Church. He died September 11, 1834 and is buried in an unmarked grave in the Friendsville Cemetery. Job Pixley and Parthena Patchen's children were William (1793-1876), Abigail (1799-), Asa (1805-1883), Issac (1807-1836), and Lewis (1810-).

William Pixley was born in Cayuga Co. N.Y. on December 7, 1793. He moved with his father's family to Ohio and enlisted at Cincinnati for service in the War of 1812. He served from September 4, 1813 to March 17, 1814. In 1816 he moved to Friendsville, Illinois. At Friendsville he married Laura White on December 21, 1820. Laura was born in Boston, Massachusetts November 10, 1799. She was the daughter of Revolutionary soldier, John White (1761-1834) and his wife Sybil Woodruff (1764-1808). William died December 7, 1876 and is buried in the family plot in the Friendsville Cemetery. Laura died at the home of her daughter, Mary Ellen (Pixley) Shoaff (1844-1921). All six adult sons (Job, Isaac, John, George, Francis and Edward) of William and Laura Pixley served in the Civil War. Edward Pixley the son of William Pixley and Laura White was born March 22, 1837 and died August 30, 1905. He married (1) Elizabeth Ann Crum, and (2) Margaret Albeitz. Edward joined the Barney's Prairie Christian Church in 1866 and was elected a trustee in January of 1872. He also served on committees to employ evangelists. He was about 35 years of age when he became a trustee.

From church board minutes:

“At a meeting of the Christian Church of the first day of Jan 1872-Ira Wood, Jasper Chaffee **Edward Pixley**, John Shoaff and Ross Shoaff were elected trustees of said Church’s property to hold office for two years or until their successors are elected.”

From church board minutes: “March 20, 1872

At a meeting on said date the following were appointed as a Committee to employ an Evangelist for the coming year. O. H. Wood, Henry Briner, Ira Wood, **Edward Pixley**, N. B. Brown, Ross Shoaff and John Shoaff.”

Shadle Family

John Shadle (1780-1850) was a farmer and carpenter who had come from Pennsylvania to Wabash County in 1815. He brought two sons , John R (1809-1880), and Henry (1803-1870) with him. John purchased a lot in Palmyra and for \$20.00 he put roofing on the jail. John Shadle was number 31 on page 6 of First Record Book. He was a charter member. It was reported that he was the only man who could raise wheat. *A record of John Shadle’s family included Olivia Chaffee and Daniel Potter Greathouse. Catharine Shadle, a daughter of John and Catharine Shadle married Daniel Greathouse April 20, 1819. Also, there is an Olive Shadle in the First Record book 1. My theory is that Henry Shadle married Olivia”Olive” Chaffee.* John Shadle’s wife was Catherine Shadle (1781-1851). Catherine is number 22 of females in the First Record Book Catharine and John Shadle were married in 1800 in Pennsylvania. Catherine and John were the parents of John R. (1809-1880) and Henry Shadle (1803-1870). Their other children were Hester Elizabeth (1801-1888), Catherine (1801-1828), Samuel (1811-1866), Jacob (1812-1875), Joseph (1816–), Elizabeth (1817-1857) and Levi (1822–). John and Catherine Shadle had been born and married in Pennsylvania but were residents of Wabash County from 1815 until their deaths.

Henry Shadle (1803-1870) is recorded as number 37 on page 6 of the First Record Book and probably his brother John R. is recorded as number 54 on page 7 of the First Record Book .

John R. Shadle (1809-1880) was born in Knox, Tennessee in 1809 and died in Bloomfield, Davis, Iowa in 1880. He married Deborah Haskins (1809-1856) in

1828 in Wabash County. Deborah's father was Lemuel Haskin (1789-). John R. and Deborah's children were Mary Jane (1828-1879), Manervia (1830-1860), John Henry (1832-1911), Catherine (1834-1851), James William (1837-1899), Joseph (1839-1864) and Emily Margaret (1841-1881). Their place of residence was given as Davis in 1847.

From Board Minutes:

"March 9th 1822 the church met and a door being opened for the reception of members the following persons came forward and recd the right hand of Fellowship: Wm Shadle, Mary Bratten, Anna Magars, Wm Phipps and Joseph Shadle(1816-). Joseph Shadle(1839-1864) was a son of John R. Shadle. Joseph Shadle (1816-) and William Shadle must be sons of John Shadle."

Mary Shadle (1828-1879) was John R.'s daughter. She joined in 1836 and later became Mrs. Buchanan

John Shadle (John Henry) joined in 1843 . John Henry Shadle was the son of John R. Shadle

Olive (Chaffee) Shadle joined about 1830. Olive was probably Mrs Henry Shadle.

August 8, 1843 John Shadle was elected to the office of elder.

A John Shadle 2nd is listed in a subscription to stand good to Brother Trimble for the proportion which will be due him at the end of the year. This is the first distinction made between the John Shadles. Determination of relationships were made difficult in the failure to seldom give them in the First Record Book .

The Shadles were very prominent in the service of Barney's Prairie and were faithful leaders. Other names from the First Record Book in the 1850's are Levi Shadle (1822-). Catharine Shadle (1834-1851) and Barbara Shadle (Mrs. Samuel Shadle).

An obvious servant of God in the 1870's was George Washington Shadle (1835-1902). George was born May 7, 1835 in Friendsville and died Jan. 17, 1902 in Butler, Mo. His father was Samuel Shadle (1811-1866)and his mother was Barbara Dale (1818-1865). In 1858 George Shadle and Anna Annie Oman (1839-1901) were married. Anna's father was Jacob Oman (1811-1884) and her mother was Anna Hazelton (1818-1874). George and Anna had the following children:

Samuel (1859-1925), William Alfred (1861-1939), Edward (1865-), Charles Elliot (1868-1944), Nellie Minnie -died young, Martha Rowen (1871-1907), Francis” “Frank” Wiles (1876-1955) and James Leeds (1880-1953). George W. Shadle joined July 16th, 1854. He was elected to the office of trustee and secretary of the trustees on March 9, 1870. On March 20, 1871 he was elected Secretary of the Board. At a meeting on July 24, 1875 William Shadle (*Probably George W.'s brother*) was elected Secretary of the Board. On August 14, 1875 the congregation met at the time appointed on motion. Bro. George Shadle was called to the chair and O. H. Wood appointed Secretary.

George Shadle was very active at Barney's Prairie Christian Church during 1875 and 1876. The task he was given most often was to be in charge of subscriptions.

George W. Shadle served at the rank of Sergeant in the 62nd Illinois Infantry in the Civil War

Samuel and Barbara Shadle had the following children: George (1835-1902), William (1846-), Alfred (1846-), Benjamin F. (1840-), Mary I (1847-)and Catharine E. (1849-).

Chaffee Family

The first male Chaffee who became a member of Barney's Prairie Christian Church was Jonathan Chaffee. Jonathan was born around 1808-1812. He was probably born in Rehoboth, Massachusetts. Jonathan joined Barney's Prairie on August 30, 1841 by conversion and immersion. Rebecca Chaffee had joined in 1837 by conversion and immersion. She died Nov. 23, 1875. The Census information in 1860 and information in the First Record Book points to Rebecca as being Jasper and Marion Chaffee's mother. Jonathan was their father who was deceased before 1860 since Rebecca was the head of household in the 1860 Census. Jonathan's death is thought to be in 1855. Rebecca's name is again found in the First Record Book for 1853 in a new list of Barney's Prairie members. Jasper was probably unmarried in 1860. The other members of the household given in the 1860 Census were Jasper at 20 years of age, Martha Shoaff at 22 years of age, Emerly Cheffee

(Chaffee) at 22 years of age and Jane Chaffee at 24 years of age. Jane apparently was single and the same generation as Ross and John Shoaff. Mrs. Mary Shoaff united with the church by letter from Williamsburg, Pa. Miss Martha Shoaff united the same way on July 7, 1856. Jane Chaffee is probably an unmarried daughter of Rebecca and Jonathan's who joined Barney's Prairie On Dec. 21, 1851. Census information of 1870 lists Rebecca as 62 years of age and Jane as 32 years of age. Also listed are two juveniles, Emanuel Kelley who is 12 years of age and Emily Armstrong who is one year of age. In the 1870 Census, the Marion Chaffee household consists of Marion at 37, Harriet at 35, Sarah at 14, Mary at 10, Daniel at 6, Jonathan at 5 and Emily at 3. All are listed as Chaffees.

On an 1871 Subscription list, Jasper, Jane and Harriet are all listed separately with their contributions. The husbands usually gave the subscription if they were alive and members. With census information this would lead one to believe that Jane was a single lady and that Harriet had been widowed. Jane is probably the name sake for Sarah Jane. Marion Chaffee is not mentioned in the Record Book after 1863.

Land Office records verify that Jonathan Chaffee was a land owner in Wabash County in 1838 and Census records verify that he was a resident of Friendsville in 1840. I am confident that Jonathan and Rebecca were Marion and Jasper's parents and from information acquired from Rehoboth statistics, Caleb Chaffee was a son of the Rev. Jonathan Chaffee and Caleb had Jonathan and Mary listed as children in the correct birth time of around 1810. Jonathan Chaffee is a very common name in the Rehoboth, MA statistics of 1642-1896. There must be a Rehoboth connection, because of the common Chaffee names. Some Barney's Prairie people were probably named after Rehoboth early relatives. One of Marion's children is named Jonathan and there are several Jonathan Chaffees in their genealogy before the Rev. Jonathan Chaffee. Also, Caleb's mother is Mary Coomer. So Caleb's daughter could have been named after her mother or her grandmother. The Reverend Jonathan Chaffee and Mary Coomer, were married November 27, 1766.

For the early Chaffee women, I have not made connections for any of them. It is unknown as to the relationship between Hannah, Olive, Nancy, Cynthia, Relief, Francis, Patience and Jonathan Chaffee. One would think that they were Jonathan's sisters, cousins or some of both. Another possibility is that Jonathan could be a nephew of some of the Chaffee ladies.

Hannah and Olive Chaffee were the first Chaffees mentioned in the History of Edwards, Lawrence and Wabash Counties.

The only male mentioned in the area at the time as Olive and Hannah, was Onates Chaffee. Onates Chaffee was a contractor. He was married to Charlotte Purley on October 21, 1827 in Lawrence County. He is not mentioned in the Barney's Prairie History.

Before the formation of Barney's Prairie Church of Christ(Christian Church) Samuel Putnam married Relief Chaffee in 1815. In the same year Jarvis Dale married Francis Chaffee. Other information stated that Jarvis Dale later married Patience Chaffee

Samuel Putnam is male entry 57 on page 7 of the First Record Book.

Nancy (Chaffee) Putnam is entry 17 of the list of females.

Olive Chaffee is entry 41 on page 11 which is the first listing of female members.

Olive (Chaffee) Shadle is entry 47 on page 27 which is probably from the early 1830's. It is uncertain if this Olive is the same lady as the first Olive Chaffee.

Cynthia (Chaffee) Courter was Mrs. William Courter (III) . She is listed as a very early member of Barney's Prairie, probably a charter member. William Courter III was an early Barney's Prairie elder of proclamation. He was a charter member of Barney's Prairie and one of the leaders in the early New Light organization

Cynthia and William Courter III's son, William F. Courter Married, Mary Jane Fox . William F. Courter was a leader in the Lancaster Church of Christ. William F's daughter, Rachael Courter, married William Mc Farland.

Hannah Chaffee was not found in the Barney's Prairie First Record Book. Hannah may have been Hannah Pool, the wife of William Pool. William Pool was the brother of James Pool and was reported to have gone back to Ohio after the death of his wife, Hannah. Hannah could have been Hannah Claypole. Both Hannah's were early members of Barney's Prairie. It is also unknown as to the relationship of Hannah and Olive.

Jasper Chaffee belongs to the second generation of leaders in the Barney's Prairie Christian Church. He was a devoted servant of God. There is ample proof of his serving his Lord with his time and material goods at Barney's Prairie Christian

Church. Jasper Chaffee joined Barney's Prairie on January 24, 1864 and served into 1880 as an elder, trustee, treasurer, and a leader in acquiring funds through subscriptions. It is not possible to determine some activity in the 1880's, because something happened to those minutes. Jasper was born May 9, 1840 and died August 14, 1918 in Riverside, California. Jasper left Wabash County between the 1900 and 1910 census. In an obituary of Jasper Chaffee, it was noted that he had farmed land, which was northeast of Friendsville. The farm was being farmed by his son, Marion. At the time of Jasper's death, he lived in Riverside, California and it was noted that he had a niece, Mrs. William Newsum, of the Friendsville area. Mrs. William Newsum was Harold Marion Newsum's grandmother. Her maiden name was Sarah Jane Chaffee. Sarah Jane joined the Barney's Prairie Christian Church October 2, 1871. Jasper married Zeruah/Teurah Titus who was born in Sparta, Ontario, Canada. Zeruah died March 20, 1939 in Riverside, California. Their children were Marion, Lizzie, Olice, Judith, Harvey and Fannie. Zeruiah Chaffee joined by letter from Mt. Carmel in 1870.

Marion Chaffee was Jasper's brother and the father of Sarah Jane. Harriet Chaffee (in some records the name is also spelled Hariet) transferred by letter from Lancaster in 1862 and Harriet was the wife of Marion Chaffee and mother of Sarah Jane. Marion and Emerly Chaffee joined Barney's Prairie Christian Church August 26, 1855 and he was prominent in the leadership of the Church during the 1860's. On May 21, 1859, Marion Chaffee was chosen deacon of the church to take the place of the deceased Joseph Wood. Marion was again elected deacon July 21, 1863. Emerly Chaffee was a sister of Marion and Jasper's rather than Marion's spouse as I had first thought. Jasper's son is probably a name sake of Uncle Marion Chaffee. A Marion Chaffee joined the Barney's Prairie Church in 1891. This was probably Marion Daniel Chaffee who was Jasper's son and a resident of Wabash County all his life

Unedited Board minutes of the years that Jasper Chaffee served give one an idea of his involvement and an idea of the Church activities of which others were involved.

The following are some dates and information taken from Board Minutes:

On June 7th 1868, Jasper Chaffee and Orange W. Pool were chosen as Elders. On September 13 they were ordained by W. B. F. Treat and G. W. Morrell

Friendsville Feb. 28, 1871

We the undersigned agree to pay for the support of the gospel for the year of 1871. The sum affixed to our names to be paid quarterly to the secretaries or treasurer and they to the Evangelist whom the committed have employed for one fourth of the present year or for whatever time he may be employed. Jasper Chaffee was elected treasure of this committee.

At a meeting of the Christian Church of the first day of Jan. 1872-Ira Wood, Jasper Chaffee Edward Pixley, John Shoaff and Ross Shoaff were elected Trustees of said Church's property to hold office for two years or until their successors are elected.

January 3, 1874

Notarization of the official elected trustees of Church of Christ of Barney's Prairie. Oliver H. Wood, Frederick Goodart and Jasper Chaffee. The document was also signed by Ira Wood.

August 14, 1875

Election results as follows: Frederick Goodart, Ira Keen, N. B. Brown, Jasper Chaffee and O. H. Wood were elected Elders. G. W. Shadle, Alexander Banks, John Leek, S. A. Williams and Ross Shoaff were elected deacons.

January 7, 1876

Meeting called to order by President. Officers present F. Goodart, N. B. Brown, Jasper Chaffee and O. H. Wood

Jan 5, 1878

Officers met. Minutes read and approved. Officers present J. Shoaff and J. Chaffee, F. Goodart. S. A. Williams O. H. Wood and Ross Shoaff

November 22, 1879

Officers met Officer present Goodart, Chaffee and Brown. Deacons John Shoaff and Ross Shoaff. Minutes of the last meeting approved. Motion that we recieve Brother Couch's proposition to preach 2 Sundays in a month during the year of 1879 for the sum of \$200.00. Motion that the Chair appoint 4 persons to circulate subscription papers to be returned next Sunday. Brown, Chaffee, Wood and Shoaff were appointed.

The Oman Family

George Oman (1777-1840) came from New York to Wabash County in 1818, with

his wife, Anna Shoemaker (1779-1837) [Schoonmaker] and their children: John (1797-1879), George W. (1802 -), Mary (1804-1878), Priscilla (1806-), Anna (1807-1855), Minerva (1810-), Jacob (1812-1884) and Elizabeth (1815-1890). Henry (1819-1863) was born after their arrival. They settled on the N. W. 1/4 of Section 18 in Wabash County where George died about 1840.

John Perry Oman (1824-1851) was the first son born to John Oman (1797-1879) and Nancy Courter (1800-1849). He was born in Friendsville, Illinois in 1824. The John Oman family remained in Wabash County for several years. John's brother George Washington Oman moved to Eugene, Vermillion County, Indiana which is up the Wabash River from the Friendsville area. G. W. Oman was a river boat pilot and sawmill operator at this time. He married Melvina Graham Dickey in Eugene in 1832 where he was baptized into the Latter-Day Saints in 1833 as was his wife. Nancy and John Oman were members of Barney's Prairie Church of Christ (Christian Church) in the early years of Barney's Prairie Church. By where their names were placed in the First Record Book, they were members in the early 1820's. They transferred their membership to the Mormon Church September 18, 1836. A George W. Oman was recorded as a member in 1819 and his membership was not transferred. There were several members of the Oman family who were members of the congregation in its early years. John and George's sister, Anna, married Justus Gard who was Seth Gard's son. This early membership in Barney's Prairie Church of Christ may have also been due to the strong Courter influence in the development of the congregation from New Light to Church of Christ (Christian Church). Nancy (Courter) Oman and Sarah Courter (1806-1860) were daughters of Matthew and Mary (Tyndall) Courter and sisters to William Courter III, an early leader and elder in the Barney's Prairie Church of Christ. Sarah Courter was a member in the late 1820's and also transferred September 18, 1836 to the Mormon faith and moved with them to Utah where she died October 14, 1860. It appears that both Oman families and Sarah (Courter) Reid continued in the Latter-Day Saint's faith. All of them wound up at Nauvoo, Hancock County Illinois between 1842-1845. John Perry Oman married Hannah Smith at Carthage, Hancock County, Illinois. The ceremony was performed by Levi Graybill a known Mormon and licensed minister.

When the exodus of the Mormons occurred in 1847, John Oman and his family crossed over the Mississippi River to Montrose, Lee County, Iowa. G. W. Oman did the same thing except they continued on to present day Council Bluffs, Iowa. Sarah married John Reid of Hancock County, Illinois in 1848. John Oman and his wife remained at Montrose with his wife dying in 1849. He remarried and he and

his third wife joined the Reorganized Latter-Day Saints in Montrose where they were re-baptized on March 12, 1861. John Perry Oman and wife traveled down the Mississippi River to Saint Louis and then up the Missouri to Lexington, Lafayette County, Missouri where they stopped and a daughter was born in 1847.

In 1850, John Perry Oman, his wife and two children were up the Missouri past Lexington in Holt County, Missouri. Some time in 1850-1851, John Perry Oman died between Holt County and Council Bluffs, Iowa. His death and cause of death were never recorded. His wife Hannah (Smith) Oman and their two children continued on the Missouri River to Council Bluffs where they were reunited with family and Hannah eventually married twice more.

John Perry Oman (1822-1850) went by the name, PERRY to avoid confusion between himself and his father, John Oman (1797-1879) and his cousin John Oman a son of George Washington Oman.

Jackman and Ramsey Families

Beginning with the first known Jackman emigrant, Edward Jackman (1735-1805) and his wife Sarah Barnett (1747-1800) who came from Ireland to Washington County, Pennsylvania. Edward Jackman (1735-1805) died in Hamilton County, Ohio. This would indicate that he and his family traveled by way of the Ohio river from Washington County Pennsylvania to Hamilton County, Ohio. From Ohio they traveled to what are now the counties of Wabash and Lawrence in Illinois. Most of these early settlers stayed within the Christian community of Barney's Prairie in Wabash County and the Christian Settlement of Allison Prairie in Lawrence County. Other familiar names to these areas such as Courter and Ramsey are common in the Jackman genealogy. Edward and Sarah's son, Richard Jackman (1775-1849), was born in Washington County, Pennsylvania, married Sarah Decker Ramsey (1784-1848) in Pennsylvania and they were residents of Edwards County, Illinois in 1820. Sarah Decker Ramsey was the daughter of Allen Ramsey (1764-1845) and Barbara Decker (1765-1818). Richard and Sarah Jackman's children were Allen Ramsey Jackman (1799-1877), Elizabeth Jackman (1802-1833), Edward Jackman (1804-1877), William Robert Jackman (1808-1873), Bazil P. Jackman (1809-1852), Richard Jackman (1827-1857) and Mary Ann Jackman (1835-1907).

Allen Jackman (1799-1877) and Edward Jackman(1804-1877) were early members

of Barney's Prairie Christian Church. Richard Jackman (1827-1857) joined in 1850. Allen Jackman married Sarah Barber(1802-1872). Their children were Ann Jackman (1825-), Susanna Jackman (1829-), Sarah Jane Jackman (1831-1855), Elizabeth Jackman (1833-) and William Jackman (1838-). Allen Jackman was a deacon at Barney's Prairie in 1850 and was one of the leaders in developing the Adams Corner group. From the June 1, 1850 minutes of a board meeting of Barney's Christian Church: "Proceedings of a meeting held at Barney's Prairie by the Church of Christ. It was agreed that Allen R. Jackman and Robert W. Leek to fill the office of deacons in connection with Brother James Pool. Also that Brother William Courter be liberated to use his talents by exhortation and preaching." Further minutes "June 1 1850. At a meeting held at the meeting house in Barney's Prairie the following persons came forward to join the church and receive the right hand of fellowship (All names marked with X are attached to the church at Brother Jackman's".

The church at Brother Jackman's was the Adam's Corner group which was established to make attendance and Christian service easier for residents who lived east of Crawfish creek. There had been difficulties for people on the east side of Crawfish creek in reaching the church at Barney's Prairie. This was not a split. It appears it was a well-planned prayerful division for the good of all concerned.

Edward Jackman married Rebecca Courter (1804-1858) February 09, 1826 in Wabash County. Rebecca's parents were Matthew Courter (1772-1814) and Mary Tyndall. She was born in Georgetown, Pennsylvania. Rebecca Courter is entry 8 on page 7 of the First Record Book with a notation at the end of her name which says "now Jackman". Edward and Rebecca's children were Sarah Jackman (1827-1883), Barnett Jackman (1829-1866), Elizabeth Jackman (1834-1900), Nancy Jackman (1839-1924) and Rachael Jackman (1842-1915).

Most of the Jackman family went with the Adam's Corner group where they were active and supportive of Adam's Corner as they had been at Barney's Prairie. Allen, Edward and Richard Jackman went to Adam's corner. The women probably did also, but there are so many Sarah's and those who could have married and had their names changed, it is quite difficult to be certain of the women. In the following I have listed the daughter and her age in 1850. Allen's daughters were Ann-25, Susanna (Susan)- 21, Sarah Jane-19 and Elizabeth-17 All or some of them could be those who joined in 1850. Edward's daughters were Sarah-23 and Elizabeth-16.

By simply matching up names, it appears that all of Edward and Allen's children went with them to Adam's Corner. I don't know who Lydia Ann Jackman was or two earlier Jackman first names that I could not read.

Allen Ramsey (1764-1845) was born in Maryland and married Barbara Decker (1765-1818) November 8, in Washington, Pennsylvania. Barbara Decker (1765-1818) was born in Romney, West Virginia. She was the daughter of Tobias Decker (1740-1802) and Sarah Chamberlain (1744-1802). Their children were Sarah Decker Ramsey (1784-1866), William Ramsey (1787-1853), Allen Ramsey (1792-1833), Acquilla Ramsey (1794-1831), Aaron Ramsey (1797-1842), Tobias Ramsey (1798-1857), Dorsey Ramsey (1803-1835), Susanna Ramsey (1805-1836) and Lewis Ramsey (1808-1811). William Ramsey (1787-1853) married Lura Winship (1789-1842) in 1810. Their children were Joseph Ramsey, Lewis Ramsey (1811-1894) and Jane Ramsey (1825-1863). After Barbara's death in 1818, Allen Ramsey (1764-1845) married Elizabeth Reedy (1790-1845). Allen and Elizabeth's son was James Bruce Ramsey (1829-1882). James Bruce Ramsey married Leah Litherland (1831-1905) in 1851. Their children were Martha A. Ramsey (1851-1931), Sarah Ramsey (1854-1854), Martha Ramsey (1856-1860), William Ogle Ramsey (1857-1909), George Allen Ramsey (1859-1930), Mariah Ramsey (1862-1885), Leah Ramsey (1865-1952), Harriet Ramsey (1867-), Josie Ramsey (1868-1953) and Josie Alice Ramsey (1871-1918).

Newkirk Family

Paul Newkirk (1851-1932) was elected a trustee in 1890. Paul Newkirk was listed as a trustee and elder in 1919 and 1928. Joshua Bernard Newkirk (1893-1984) was his son and became a member in 1929. Joshua was married to Bessie M. (1894-). Mrs. Paul Newkirk was Catherine L. Stroh (1858-). Their other children were Eliza Ann (1879-), Bertha (1880-), Lily May (1882-) and Herbert M. (1884-1968). Paul Newkirk's father and mother were Zachariah Newkirk (1816-1863) and Eliza Ann Greathouse (1824-1876). His maternal grandparents were Daniel Greathouse (1794-1846) and Catherine Shadle (1809-1828) and his maternal great grandparents were John (1780-1850) and Catherine (1781-1851) Shadle.

Zechariah Newkirk's Shocking Death

A Civil War Time Tragedy. On Tuesday evening , November 3, 1863, a bloody

affray took place in the streets of Mt. Carmel, growing out of political bitterness engendered by the war. During that great struggle there were many men in Southern Illinois, who intensely sympathized with the Southern Confederacy and did not hesitate to flaunt their disloyal sentiments in the faces of their loyal neighbors and Union Soldiers were the special object of their animadversion. (adverse and typically ill-natured remarks), Wabash County though particularly loyal, was unfortunate enough to have some of this class of citizens. The "Knights of the Golden Circle" also had some aggressive members in the county. Consequently, it was impossible to suppress expressions of opinion calculated to cause bloodshed and as a result of this hostile feeling and the bitterness of partisan zeal, blood was shed in Wabash, as well as many other counties in Southern Illinois. Hiram Stanton, a staunch Union man, and a Deputy Provost Marshal, who had raised a company of hundred- days men to be mustered into the Union cause at the outbreak of the war, was attacked by George W. Besore, an attorney of Mt. Carmel and Zachariah Newkirk, a prominent farmer, as the result of an acrimonious political controversy. Stan was shot through the wrist and through the thigh, and dreadfully wounded. He drew his pistol with his left hand and fired at each of his assailants, who were continuing their fire, and inflicted mortal wounds upon each of them. The tragedy created profound excitement and intense partisan feeling, and of course, there were conflicting reports about the distressing affair. Newkirk and Besore lingered several days, but succumbed to their wounds. Stanton hovered between life and death for some time, but ultimately recovered. He was indicted but never brought to trial. The many friends of Newkirk and Besore greatly deplored their untimely taking off and the friends of Stanton applauded him as a fearless and loyal man, who would not apologize for his convictions or shrink from danger. *From the Illinois State Encyclopedia -Wabash County -1911.*

Babcock and Filkey Families

Mary Bixby (1799-1851) was born in Pennsylvania to Ebenezer Bixby (1744-1813) and Hannah Babcock). She died in Wabash County. Mary Bixby (1799-1851) married Joseph Babcock (1786-1827) on December 13, 1813 in Terrytown, Bradford, Pennsylvania. Joseph's parents were Benjamin Preston Babcock (1755-1797) and Juliana Judd 1752-1791). Joseph was born in Massachusetts and died in Edwards County, Illinois. The children of Mary and Joseph's marriage were Elias (1817-1880), Lorenzo Dow (1820-), Ezra B. (1821-1843), Eliza (1824-) , Ruth

(1824-1827), and Joseph (1827-).

Joseph and Mary Babcock were early members of Barney's Prairie Christian Church on or before April 20, 1822. Dave and Eliza Babcock joined August 18, 1839 by confession and immersion. After Joseph's death, Samuel Felke (1790-1865) married Mary Bixby on September 21, 1830 in Delaware, Ohio. Samuel also, joined Barney's Prairie on August 18, 1839 and it is assumed that Dave and Eliza are children from Mary's first marriage. Unable to confirm Dave as a child of this marriage from information acquired. He could be a relative of the family.

The children from Samuel and Mary's marriage were Mary Bixby Filkey(1831-), Lucinda Filkey (1833-1897), Jane Filkey (1835-), Sarah Filkey (1837-1881), Emily Filkey (1840-1921) and William Henry Filkey (1842-1922). Mary and Lucinda joined Barney's Prairie by confession and immersion on June 1, 1850. Jane, Sarah, and Emily joined on May 25, 1851. Mary (1831-) married a Thatcher who may be William Thatcher who joined in 1851 by the right hand of fellowship. Other marriages were Lucinda who married a Moyer. In the 1850 Federal Census of Samuel Felke as head of the household there is the following members: Mary Felke age 51, Mary Felke age 19, Lucinda Moyer age 17, Henry K. Moyer age 20, Jame Moyer age 15, Sara Moyer age 10 and William H. Moyer age 8. There is a possibility that Henry K. Moyer is Lucinda's husband and the other Moyers could be his siblings.

Armstrong and Buchanan Families

John William Buchanan (1802-1872) was born in Allen, Kentucky. His father was Joshua Buchanan (1778-1854) and his mother was Susannah Ann Wood (1783-1854). He married Mary Pauline Litherland (1813-1848) in 1824. The children from this marriage were Lydia Marie Buchanan (1830-1880), Joshua Buchanan (1835-1912), John Wood Buchanan (1837-1892) and Elizabeth Buchanan (1840-1852).

Ephraim Armstrong (1794-1873) and Mary Gard (1800-1848) were married in 1816. Ephraim Davidson Armstrong's father was John Armstrong (1760-1835) and his mother was Elizabeth Martin (1760-1830). They had come from Londonberry, Ireland to the United States. Mary Gard was the daughter of Seth Gard (1775-1845) and Mary Brown Tarrett (1774-1848). Ephraim and Mary's children were Abner Armstrong (1817-), Elijah Beller (1819-1895), Thomas Armstrong 1819-1895), George Washington Armstrong (1821-1894), Betsey

Armstrong (1822-1860), Eliza Armstrong (1822-1856), Mary “Polly” Armstrong (1824-1867), John Armstrong (1826-1876), James Martin Armstrong (1828-1867), Timothy Armstrong (1830-1832), Eliza Armstrong (1832-1856), Phebe Ann Armstrong (1834-1911), Sara J. Armstrong (1836-) and Nancy Armstrong (1837-).

Mary “Polly” Armstrong (1824-1867) married John William Buchanan (1802-1872) in 1849. From the marriage to Polly Armstrong the following were born: William Willis Buchanan (1850-1926), Ann Elizabeth Buchanan (1852-), Risley Tilton Buchanan (1854-1930), Martha Jane Buchanan (1857-1931, Walter Couch Buchanan (1860-) and Thomas Armstrong Buchanan (1864-1931)

There are thirty Buchanan names recorded as having been members of Barney’s Prairie Christian Church. William Buchanan is the first Buchanan recorded as a member of Barney’s Prairie Christian Church. At this time it is thought that William Buchanan was an uncle of John William Buchanan (1802-1872). William is recorded as number 60 in the males of the First Record Book . From the First Record Book , John William Buchanan (John Buchanan) joined Barney’s Prairie Christian Church in June of 1840 and his wife Mary Pauline (Litherland) Buchanan (1813-1848) joined in August of the same year. John William Buchanan is sometimes referred to as John Wood Buchanan, Sr. and John Wood Buchanan (1837-1892) as John Buchanan, Jr. From Record Book I, John Buchanan, Jr joined by baptism and obedience July 8, 1855. Mary L. Oman (1842-1935) married John Buchanan, Jr in 1858. She accounts for one of the three Mary Buchanan’s of this time era of the First Record Book . John Wood Buchanan’s brother Joshua Buchanan (1835-1912) also joined by baptism and obedience in June of 1855. Joshua married Mary Payne (1837-) in 1856. Mary Payne is probably another of the three Mary Buchanans. Mary “Polly” Armstrong (1824-1867) joined July 24, 1865.

White Family

At Friendsville, Illinois William Pixley (1793-1876) married Laura White (1799-1895) on December 21, 1820. Laura was born in Boston, Massachusetts November 10, 1799. She was the daughter of Revolutionary War soldier, John White (1761-1834) and his wife Sybil Woodruff (1764-1808). Laura’s sister, Mary N. White (1805-1860) married William Ingraham (1801-1881) in 1826. William’s parents were Philo Ingraham (1768-1842) and Arvilla Barney (1762-1854). William came to Barney’s Prairie in 1807 with his parents and then went to Clay County, Illinois in 1838. He and evangelist William Read organized the

Church of Christ in the vicinity of the current Ingraham, Illinois and organized at least five other churches in Clay, Jasper, and Effingham counties. After Mary's death in 1860, William married Mary Utterback in 1861. The Federal Censuses of 1870 and 1880 show their place of residence as being in Pixley Township of Clay County, Illinois. Laura and Mary's father, John White died in Friendsville, Illinois in 1834. The Federal Census of 1830 shows his residence as Wabash County, Illinois. Evidently they had come to the Friendsville area as early as 1820. Their mother Sybil Woodruff died in 1808 . John married Sarah Knapp Cory (1786-1823) and there were six children from that marriage. He also married Ann E. Crowell in 1830. There were no children from that marriage.

William Ingraham's brother Daniel Ingraham (1804-1866) married Rebecca Taylor White (1799-1849) January 20, 1825 in Edwards County. Rebecca Taylor had married Anson Chancey White(1795-1820) in 1817. David White (1819-1898) and Lewis White were born to that marriage. Rebecca's maiden name was Taylor and Anson Chancey White was a brother of Laura and Mary N.

The early recorded members of Barney's Prairie with the last name of White were Mary, Rebecca and the Widow White.

William and Laura's children Edward Pixley (1837- 1905) and Mary Ellen (Pixley) Shoaff (1844-1921) were very prominent leaders of the Barney's Prairie Christian Church. Mary Ellen's husband Ross Shoaff (1834-1919) served the congregation faithfully for 64 years as trustee, deacon, elder, secretary of the board and various committees, treasurer of the board, and in other capacities and positions.

The Ingraham's were active in the early part of the development of Barney's Prairie. Members of the Pixley family and the Ingraham family moved further west into Clay County and other areas.

Taylor, Howe and Glenn Families

The parents of Estes (Eck) Glenn (1915-1969) were Marion Oliver Glenn (1886-) and Pearl Glenn (1897-). Marion and Pearl were born in Indiana. They married in 1913 in Indiana. They lived in Vincennes, Indiana in 1920 at which time Eck was 4 years of age. They lived in Wabash County in 1930 when Eck was 15, his sister, Helen, was 17, his other sister, Ester was an infant and his brothers Marlin and Lester were 13 and 7 respectively. From 1942-1970 Marion and Pearl lived in St.

Francisville, Indiana.

Eck married Mildred Howe and joined Barney's Prairie Christian Church in 1936 by obedience and baptism. Eck served as an elder at Barney's Prairie and after his death, Mildred served as an elder. Mildred was very active in teaching Sunday School Classes, being secretary of the board and serving as an a elder. Mildred is currently an Elder Emeritus.

Phillip Tresner (1761-1833) emigrated from Prussia to Putnam County, Indiana sometime in the early 1800's. He married Charity Bellisfield (1781-1864). Charity was born in Kentucky and died in Edgar County, Illinois. One of their children was Morgan Tresner (1820-1876). Morgan was born in Kentucky and died in Edgar County, Illinois. He married Martha Copeland (1828-1901). Martha was born in North Carolina and died in Edgar County, Illinois. Their son was William Tresner (1853-1933). William was born in Indiana and died in Illinois. He married Nancy A. Foltz (1855-1925). Their daughter was Clara Tresner (1894-1976). Clara married Thomas Benjamin Howe (1918-1995) in 1912. Clara and Tom were a very active couple in the Barney's Prairie Christian Church. Tom was baptized in 1907 and Clara joined by statement in 1911. Early in their marriage, Tom and Clara begin a Christian family and started their Christian service at Barney's Prairie Church. Their children, Mildred (1914-), Helen (1917-) and Verne(1918-1995) were baptized at early ages and began their Christian service. Mildred and Helen were baptized in August of 1926 and Verne was baptized in July of 1928.

Tom Howe's mother, Melissa (Taylor) Howe (1847-1920) was the inspiration in his attendance and service at Barney's Prairie. Melissa joined in 1868 and served faithfully until her death in 1920. Harry How (Howe) 1846-1920)was Tom Howe's father. Harry had emigrated from England. Tom was elected a deacon in 1912, an elder in 1928 and remained an elder until 1956 when he retired. The current pulpit was purchased as a memorial to his service. He served as an assistant Sunday School Superintendent and he was active in the United Missionary Society.

Clara (Tresner) Howe was a very active teacher of children in Sunday School Classes. Clara taught Sunday School Classes and helped with Young Peoples' Christian Endeavor groups from the 1920's into the 1960's. She was very active in BPMS and the United Missionary Society. She was often a group leader or the meditation leader for these organizations. She was elected a board member of

Barney's Prairie Christian Church in 1968.

In a 1850 Census , Benjamin Taylor born 1777, Benjamin F. Taylor born 1825, Anna Taylor born 1822 and Melissa Taylor born 1846 are listed as members of the household. From the ages listed it would appear that Benjamin F. and Anna Taylor would be Thomas Benjamin Howe's grand parents and that Benjamin Howe (1777-) would be his great grand father.

Sixties and Seventies

In compiling the history of Barney's Prairie Christian Church, it is obvious that Barney's Prairie members provided leadership to the area in the 1860's through the Christian Missionary Society of Wabash County. As would be expected some of these people were prominent in the leadership of the Barney's Prairie congregation. The minutes that have been compiled from notebooks, loose sheets of paper, and record books contain actions and the names of persons involved that were very important in the continuation of a viable congregation at Barney's Prairie. Evidently, those who were prominent in the 1860's and before brought on the new leadership very well. The period of time for which these minutes have been compiled is the 1860's through the 1870's with the 1880's minutes missing except for some notes in 1880. In this time, names were repeated over and over again in the written minutes and notes. Some were familiar names and some were not, but so many served God during a crucial time in the church, that it was my wish to learn as much as possible about the names I found in the notes. Ira Wood is probably the most prominent name in the early 1860's. Ira Wood was the youngest son of Joseph and Leah Wood. He was born June 11, 1824 and married Rufina Keen the daughter of Ira and Eleanor (Jordan) Keen. Rufina was born November 23, 1826. Rufina Wood is recorded in the First Record Book on August 1, 1853.

Examples of Ira Wood's leadership and devotion to God can be found in the pages of Barney's Prairie's history. His name is recorded in the First Record Book June 30, 1852. The fifteen years of his active leadership that Reverend Couch spoke of could have been from 1860 until Ira's death in 1875. Ira was active in the local congregation and provided leadership in the larger community of Wabash County and adjoining counties.

The following is taken from the minutes of the Christian Missionary Society

of Wabash County at Lick Prairie October 11, 1862: "We form ourselves into a Society which shall be called the Christian Missionary Society of Wabash County and auxiliary to the Christian Missionary Society of the State of Illinois. Its officers shall consist of one president, two or more vice presidents and one secretary and two messengers for each church and one additional for every fractional fifty over one hundred."

The prominence of Ira Wood in the organization during the time of the notes given here is why Barney's Prairie housed the information for years in a notebook, which also had other information 20 years later pertinent only to Barney's Prairie. Ira was secretary-messenger and president-messenger of the organization from its beginnings in 1862 until October of 1869. The next minutes entered in this book after the notes of the Society were the Barney's Prairie Sunday School records from Aug 12, 1888 until March 4, 1894.

Ira Wood was ordained as an Elder in 1863 and was elected a trustee in 1872. Subscription records illustrate his generosity. Ira Wood gave significant support and leadership until his death in 1875. Ira Wood would have been about 45 years of age at the peak of his leadership.

The Shadles were very prominent in the early years of Barney's Prairie and continued to be faithful leaders and members through the second generation of leaders. An obvious servant of God in the 1870's was George Washington Shadle (1835-1902). George was born May 7, 1835 in Friendsville and died Jan 17, 1902 in Butler, Mo. His father was Samuel Shadle (1811-1866) and his mother was Barbara Dale (1818-1865). There was some confusion as to Barbara's maiden name. In one source, she was listed as Barbary Chafee. Her mother was Francis Chaffee and her father was Jarvis Dale (1781-1836), so evidently someone listed her as having the maiden name of her mother. In 1858 George Shadle and Anna Oman (1839-1901) were married. Anna's father was Jacob Oman (1811-1884) and her mother was Anna Hazelton (1818-1874). George and Anna had the following children: Samuel (1859-1925), William Alfred (1861-1939), Edward (1865-), Charles Elliot (1868-1944), Nellie, Minnie, Martha Rowen (1871-1907), Francis""Frank"" Wiles (1876-1955) and James Leeds (1880-1953). George W. Shadle joined July 16, 1854. He was elected to the office of trustee and secretary of the trustees

on March 9, 1870. On March 20, 1871 he was elected Secretary of the Board. He was a member of the board on July 24, 1875 and made a significant motion. The motion by Bro. G. W. Shadle that there be five elders and five deacons elected at the ensuing election. The vote resulted unanimously in favor of the motion. The motion was voted that a proxy not be allowed at the ensuing election except by persons that are too sick to come or to old and feeble. G.W. Shadle was elected deacon at this meeting. At this same meeting William Shadle (*Probably George W.'s brother*) was elected Secretary of the Board. On August 14, 1875 the congregation met at the time appointed on motion. Bro. George Shadle was called to the chair and O. H. Wood appointed Secretary. George Shadle was very active in his service during 1875 and 1876. The task he was given most often was to be in charge of subscriptions. George W. Shadle served at the rank of Sergeant in the 62nd Illinois Infantry in the Civil War

Samuel and Barbara Shadle had the following children: George (1835-1902), William (1846-), Alfred (1846-), Benjamin F. (1840-), Mary I (1847-), Catharine E. (1849-). It would seem that this William Shadle was elected secretary of the board in 1875 at the age of 29 years.

Frederick Goodart joined May 26, 1851, was chosen as a deacon in 1868, was elected as an elder in 1874 and served as a trustee in the 1870's up to 1880. Frederick Goodart was born about 1825 in Germany and died August 21, 1892 in Friendsville, Illinois. He married Nancy Litherland (1820-) in 1843. They were the parents of eight children; Harrit born 1845, Ira E. (1848-1878), Mary C. (1849-1883), Hanna Charlotte (1851-1891), George V. (1853-1911), Martha Elizabeth (1855-1882), William J. born 1858 , Sinna born 1860 and John Wesley (1862-1924). Frederick Goodart's father was George Gutekunst and his mother was Hannah Charlotte Reicheret. Frederick Goodart was also very active in acquiring funds for preachers. During his prime time of service, Frederick would have been 50 years of age.

Jasper Chaffee belongs to the second generation of leaders in the Barney's Prairie Christian Church. He was a devoted servant of God. There is ample proof of his serving his Lord with his time and material goods at Barney's Prairie Christian Church. Jasper Chaffee joined Barney's Prairie on January 24, 1864 and served into 1880 as an elder, trustee, treasurer, and a leader in acquiring funds through

subscriptions. It is not possible to determine some activity in the 1880's, because something happened to those minutes. Jasper was born May 9, 1840 and died August 14, 1918 in Riverside, California. Jasper left Wabash County between the 1900 and 1910 census. In an obituary of Jasper Chaffee, it was noted that he had farmed land, which was northeast of Friendsville. The farm was being farmed by his son, Marion. At the time of Jasper's death, he lived in Riverside, California and it was noted that he had a niece, Mrs. William Newsum, of the Friendsville area. Mrs. William Newsum was Harold Marion Newsum's grandmother. Her maiden name was Sarah Jane Chaffee. Sarah Jane joined the Barney's Prairie Christian Church October 2, 1871. Jasper married Zeruah/Teurah Titus who was born in Sparta, Ontario, Canada. Zeruah died March 20, 1939 in Riverside, California. Their children were Marion, Lizzie, Olice, Judith, Harvey and Fannie. Zeruiah Chaffee joined by letter from Mt. Carmel in 1870.

Marion Chaffee was Jasper's brother and the father of Sarah Jane. Harriet Chaffee (in some records the name is also spelled Hariet) transferred by letter from Lancaster in 1862 and Harriet was the wife of Marion Chaffee and mother of Sarah Jane. Marion and Emily(Emerly) Chaffee joined Barney's Prairie Christian Church August 26, 1855 and he was prominent in the leadership of the Church during the 1860's. On May 21, 1859, Marion Chaffee was chosen deacon of the church to take the place of the deceased Joseph Wood. Marion was again elected deacon July 21, 1863. Jasper's son is probably a name sake of Uncle Marion Chaffee. A Marion Chaffee joined the Barney's Prairie Church in 1891. This was probably Marion Daniel Chaffee who was Jasper's son and a resident of Wabash County all his life

Ross Shoaff was born Oct. 1834 in Pennsylvania and died June 28, 1919 in Wabash County. His father was Jacob Shoaff (1794-) who was born in Pennsylvania. Ross' mother, Martha (1800-) came to Barney's Prairie with her daughter, Mary. Another son, John, had come to Friendsville and also was active in the leadership of Barney's Prairie. Ross married Mary Ellen (Pixley) Shoaff, daughter of William and Laura Pixley who was Born February 7, 1844 and died December 25, 1921. Ross Shoaff joined Barney's Prairie by letter from Washington , Pennsylvania on May,1855. Ross served the congregation faithfully for 64 years as trustee, deacon, elder, secretary of the board and various committees, treasurer of the board, and in other capacities and positions. In 1875, Ross would have been 41 years of age.

Ross Shoaff's brother, John Shoaff, united by letter from Washington, Pennsylvania November 25, 1855. John was chosen as deacon in 1868, a trustee in 1870, an elder in 1871, subscription committees, secretary and in other capacities into 1880. In a 1850 Federal Census taken from Washington, Pennsylvania, Ross is listed as 16 years of age, Martha as 50 years of age, another Martha (Mary) as 13 years of age and a John W. Klim as 3 years of age. If John Shoaff was this person, he would have been born in 1847 and would have been 8 years of age when he joined Barney's Prairie by letter. There is a possibility that John was an older brother who had already moved from the household and would not be counted in the Jacob Shoaff household census. It is possible that Ross at 21 traveled to Illinois with his older brother John.

Samuel Alexander Williams (1848-1932) was the son of James T. Williams (1808-1862) and Lucinda Campbell (1812-1867). His sister, Elizabeth (Williams) Andrus (1837-1915), was the mother of Charles S. Andrus (1867-) and the grandmother of Ivalu Andrus(1890-1973) . He married Mary Jane Wood (1847-1940), daughter of Joseph Wood (1819-1859) and Charlotte Keen (1823-1894) on October 30, 1870. S. A. Williams was elected to the office of deacon in 1875 at the age of 27 years. S. A. Williams was elected trustee in 1876 and for several years served on minister committees for the purpose of choosing a minister and raising the minister's salary.

Edward Hammond Courter was the son of Jacob Courter. He was born Feb. 11, 1826 in Wabash County and died in 1884 in Illinois. He married Harriet Amanda (Dailey) Courter (1828-1876) on June 26, 1845. Edward H. Courter was one of the messengers for Barney's Prairie to the Christian Missionary Society of Wabash County in October of 1863 and served until 1865. He was elected in 1864 to serve as president of the Christian Missionary Society of Wabash County. He served two years in the position. Edward Courter was elected to be one of the trustees of Barney's Prairie Christian Church in 1862.

Edward Pixley the son of William Pixley (1793-1876) and Laura White (1799-) was born March 22, 1837 and died August 30, 1905. He married (1) Elizabeth Ann Crum, and (2) Margaret Albeitz. Edward joined the Barney's Prairie Christian

Church in 1866 and was elected a trustee in January of 1872. He also served on committees to employ evangelists. He was about 35 years of age when he became a trustee.

Jarius Greathouse (1822-1875) was the son of Daniel Greathous (1794-1846) and Catherine Shadle (1801-1828). He married Mary Jane Newkirk (1833-1908) and their children were Sarah A. (1856-), Rufus (1858-1885) and William (1864-). Jarius was chosen as a deacon in 1871.

John Leek (1839-1930) was the son of Robert H. Leek (1809-1871) and Margaret Philpott (1810-). Robert H. Leek joined in 1842 and was chosen as a deacon in 1850 and an elder in the 1860's. John Leek and his wife Elizabeth Catherine Wood (1841-1913) joined by letter in 1868 from the congregation at Union School House. Elizabeth Catherine was the daughter of John Wood (1803-1891) and Katherine Bratton (1808-1878). John Leek was chosen as a deacon in 1871. John Leek would have been about 32 and his father, Robert H. Leek would have been around 60. John Leek continued to serve as a deacon and was elected secretary of the board in 1877. Elizabeth and John were married in 1860. Their children were George Wood (1860-1940), Sara Elizabeth (1862-), John Alanson (1864-), Robert Frances (1866-), William Oliver (1869-), Norman (1871-) and Nelson (1874-)

Oliver H. (O. H.) Wood wrote one of the earlier histories of Barney's Prairie Christian Church. He not only wrote the history, he was responsible for a large portion of it. Oliver H. (O.H. Wood) was the grandson of Joseph and Leah Wood. Joseph Wood was the first deacon of Barney's Prairie Christian Church. Oliver H. Wood was born in 1845 to Joseph and Catherine (Keen) Wood. He married Marry E. Milburn December 21, 1871. The couple settled on Maple Shade Farm six miles north of Mount Carmel, Illinois January 1, 1872. They raised a family consisting of Clifton J. Wood and Nora E. (Wood) Schrader. Their grandchildren were Oliver William Schrader, Harold Clifton Wood, and Kathyne Emily Wood.

O. H. Wood was an elder for nearly fifty years and his son C. J. Wood was an elder for about 30 years. Both were consecrated Christian men and both have gone to their eternal reward. What is so impressive in the history of Barney's Prairie Christian Church is how each generation had been taught to

pickup where the previous generation left off and then continued the dedication and service to the God of their ancestors. O. H. Wood joined this church by obedience and baptism in 1863 and served faithfully for over seventy years.

O.H. Wood's more notable contributions to Barney's Prairie was his service in maintaining the subscriptions of the church and serving as treasurer of subscription committees. Pastors were not hired until they had their promises (subscriptions) to pay them.

Orange Washington Pool (1820-1884) was born March 4, 1820 and married Maria Louisa Smith (1826-1884). Orange W. Pool was the son of James Pool (1791-1856), who was the first minister of Barney's Prairie and Angeline Keen (1791-1859). Mary Louisa Smith was the daughter of Elizabeth (Jourdan) and William Smith. Louisa was born April 29, 1826 near Allendale, Illinois. Elizabeth Jourdan was the daughter of Rebecca (Compton) and Joshua Jordan and sister to Eleanor Jordan, wife of Ira Keen (Jourdan was spelled two different ways.) Rebecca Jourdan's brother was Levi Compton. Orange W. Pool was an elder in the 1860's and President of the Board in 1870. He served on minister committees and supported the church with his material goods and time until moving to Berryville, Illinois. At Berryville, he and his descendants continued to serve God. His granddaughter, Edna Pool was a missionary to the Belgian Congo (Zaire) for just under 30 years.

In a conversation with the acting General Minister, Chris Hobgood, he knew Miss Pool when he was a child, for his parents were also missionaries in the same area. A house was named for Edna Pool.

It is from information recorded in a family Bible purchased in Pittsburgh, Pennsylvania that it is possible to determine the background for Nathaniel Barlow Brown (1830-1890), who was a very active and important member of Barney's Prairie Christian Church during the 1870's and 1880. It is assumed that N. B. Brown is the same person as Nathaniel Barlow Brown. N. B. Brown served on subscription committees, as an elder, and chairman of the board. His father, William Brown (1786-1868), settled on a large tract of land in the Barney Prairie area in the spring of 1816. The birth of Nathaniel Barlow Brown is recorded in the family Bible as September 28, 1830. His father is recorded as William Brown and his mother as Eunice Griffith Brown. William had lost his first spouse, Sophia in 1818 and Eunice lost her first husband, John B. Griffith, in 1821. William and

Eunice were married April 10, 1823 in the town of Palmyra in Edwards County, Illinois. Eunice Daily Brown is recorded as a member of Barney's Prairie Christian Church in 1830.

The obituary for William Brown was published July 6, 1868 in Friendsville, Illinois. In this article it gives his death as July 1, 1868 and states that in 1838 he became connected to the church. Information in the First Record of Barney's Prairie Christian Church shows that William Brown came forward and was received into the congregation by conversion in immersion on August 16, 1840 and that he died July 1, 1868.

From Barney's Prairie Record Book 2, Nathaniel Brown became a member in 1860. From the family bible it is recorded that he died in 1890. This places him with others of the family and in the time frame for the work that was done by N. B. Brown. Nathaniel Brown married Serena William (1827-1900). From this marriage four children were born: Clarinda (1857-1866), Ora Joseph (1859-1918), William Clifton (1861-1933) and Susan (1864-1933). Susan Brown is shown in Record Book 2 to have become a member by immersion in 1885.

Serena (Williams) Brown's parents were born in Ireland. Serena was born in New York. Her parents were Jospeh Williams (1797-1862) and Eliza (Graham) Williams (1798-1858).

Ira Keen was the son of Peter and Jemima (Gard) Keen. He was born November 23, 1800 in College Hill, Ohio. He came to Illinois with his father's family in a keel boat, settling in what is now Wabash County, Illinois. He married Eleanor Jordan, daughter of Joshua and Rebecca Jordan December 23, 1821. His name is on page 7 of the First Record Book. He and his family generosity and support are given in W. R. Couch's History: "In those days, at their big meetings, when many had come from a distance, it was the custom of George Litherland, John Buchanan, and Ira Keen in particular, to give a general invitation to the whole assembly to accompany them to their homes, for food, and provender (sic) for themselves and their horses. During those times, in a two days meeting, it was common to get away with a large hog, a dollar's worth of sugar and coffee each, and other things in proportion to Ira Keen's. The women, sometimes so anxious and hurried in the preparation of refreshment for others, as to return to afternoon service forgetting to eat a morsel themselves.

This has been given to me as an actual occurrence in the experience of the widow

Charlotte J. Wood, daughter of Ira Keen, sometimes feeding fifty and sixty people.

Among the honored members of this church worthy of mention, Elder Ira Keen and Aunt Nelly will ever be remembered by the public as big-hearted and hospitable souls, who fed the people and went very far towards supporting the ministry.”

Ira Keen died August 30, 1887 and is buried in the Friendsville Cemetery, Friendsville, Illinois.

James Alexander Banks (1832-1879) was a lifelong resident of Wabash County. He married Harriet Cornelia Besley (1843-1904) on November 5, 1859. Harriet was the daughter of Hester (Smith) Besley (1811-1880) and William Besley (1806-1860). James and Harriet's children were George (1860-), Mary (1864-1878), Hester J. (1866-), Ulysses Grant (1868-1894), Alice (1869-), Sherman (1871-1947), Ida (1873-), Martha (1875-) and Ethan Allen (1878-1947). He enlisted in the Civil War on October 25, 1862. From the names of his sons, Ulysses Grant and Sherman, he probably was in the Union Army. His father, Alexander Banks (1780-) was born in Scotland and his mother was Nancy (Rawlings) Banks (1800-). James joined Barney's Prairie Christian Church on March 2, 1864 and Cornelia joined April 27, 1863 both joined by obedience and baptism. James was elected to the office of deacon on February 28, 1871 and again in August of 1875. James Banks was active through the summer of 1876.

Women of Barney's Prairie

The women at Barney's Prairie Christian Church, like so many other women's groups in other congregations and other denominations, became the outreach agents and conscience of the congregation. Where there was a need, they reached out to those in need and reminded the rest of the congregation that to do so was Christ-like. This interest asserted itself in a vital way at Barney's Prairie on September 5, 1886. On this date, they were organized under the Christian Women's Board of Missions (CWBM), the National Organization. The first officers were Mary J. (Wood) Williams, president; Mary E. (Milburn) Wood, treasurer and Miss Clara Couch, secretary.

The meetings were held once a month in the church and the 10 cents per month dues were felt quite sufficient. The magazine from which the programs were made

was "Missionary Tidings". It cost at 50 cents for a year's subscription.

In those days the roads would become almost impassable in the winter, fall and spring, making it very difficult for the women to meet. They decided to disband, but continued to pay their dues to the treasurer who sent the money in regularly.

In 1894, they reorganized with the help of Miss Kate Lewis of Bridgeport, Illinois, who was District President at the time. Eleven members composed the group at this time.

They held their regular meetings for eight years when again they quit having regular meetings, but the missionary spirit never died. The children were organized into a "mission band" with meetings held regularly. Early leaders of the mission band were Clara Couch, Mrs. John Shoaff and Romain Keen with other leaders carrying on this work.

The young ladies of the church were organized into a Missionary Circle on July 16, 1911 by Miss Helen Spaulding from Indianapolis. Lillian Ball (1868-) was a circle mother until she moved away in 1929 and Mrs. Nora (Wood) Schrader (1895-1960) took her place. Those submitting their names for membership during the first year were: Laura Risley (1890-1973), Charlotte Wood (1889-1969), Margarette Wood, Edith Eaton, Hazel Moon, Blanche Lientz, Birdella Campbell, Edna Wood (1891-), Lucie Root, Lucile Andrus (1897-), Ivalu Andrus (1890-1973) and Effie Andrus (1891-1968). Lillian Ball, Mrs. Oliver P. Ball, was selected as the superintendent. The other officers elected were: President-Ivalu Andrus, Vice President- Margarette Wood, Secretary-Laura Risley, Treasurer-Charlotte Wood, and Organist-Blanche Lientz. On August 5, the circle was named the Mary Kingsbury Circle in honor of missionary Mary Kingsbury of Bilaspur, India. Goldie Thrapp was taken into the group at the February 3, 1912 meeting. Henrietta Risley (1897-1973) was welcomed July 11, 1912. Lucile Andrus was received into the group at the September, 1912 meeting. In June of 1914, Etha Wood (1898-1989) and Mary Andrus (1899-) were added to the group. In 1915 Nora (Wood) Schrader was added to the group. Alius Shephard was also added in this time period. Charlotte Wood (1889-1969) became Mrs. Charlotte (Wood) Risley in 1915.

This group was composed of outstanding young ladies from about sixteen years of age to mid- twenties. In 1915, Etha Elizabeth Wood, who became Mrs. George Emmett Risley, would have been seventeen, Nora (Wood) Schrader would have

been twenty, Charlotte (Wood) Risley would have been twenty-six, Ivalu Andrus would have been twenty five with her younger sister, Mary being seventeen . Each member of the group took their turn in teaching, reading, singing, leading discussion and the development of other leadership qualities.

They took turns hosting at each others homes and always decided on a leader for the next meeting. They were serious discussions concerning missionary work and missionary training. On February 3, 1912, the scripture reading was 2 Tim 4:1-2 and 2:14-15. The topic for consideration was "The Missionary Training School": The leader, Lucie Root, gave a very interesting talk on "Missionary Training". The topic, "The training School and Butler College" was read by Effie Andrus. "The Missionary Training School from the Missionaries View Point" was discussed by Ivalu Andrus. "The Missionary Training School from the view point of those in training for the Missionary Field" was led by Charlotte Wood.

At the February 5, 1916 meeting, letters of grateful acknowledgment from the Mountain School of North Carolina and the Orphan's Home in St. Louis were read. Ivalu Andrus was welcomed back into the circle after an absence of three years.

At the April 1916 meeting, Charlotte Risley was to meet with the Dorcas Society. A motion was presented and passed, that the Circle would purchase the thread used by this Society. Members of the Mary Kingsbury Circle met occasionally with the Dorcas Society and the C. W. B. M. in order to further the work of these organizations. The Circle was a supporter of the orphanage in St. Louis with donations and barrels of fruit. With the help of the Dorcas Society, boxes of clothing were sent to the orphanage.

These young ladies were leaders in bringing the men and boys into discussions concerning missionary needs and were also very helpful in the reorganization of the C. W. M. B. and other groups.

On July 1917, a discussion by the Mary Kingsbury Circle to bring the boys into the society was held, but nothing definite was decided. Also, the name of the group was changed at some time to be the Girl's Missionary Circle. At the August meeting, a plan to include the boys was again discussed. A committee was formed to invite the boys to the next meeting. The Girls Circle had a joint meeting with the C. W. B. M. at the October meeting. At the September 1917 meeting of the Girls Missionary Circle, Charlotte Risley lead a discussion explaining the work of the C. W. M. B. The boys were given an opportunity to join the Young People's

Circle. The new members were Arthur Oliver Wood (1897-1990)), Hulbert Price, Clyde Wood (1903), Emmett Risley(1900-1974), Wilmer Risley(1894-1973), Daluis Shephard, George Schrader and Milton Risley (1892-1969).

Edna Wood was the President of the group and Edna appointed Charlotte and Henretta for the new finance committee and Etha and Henrietta for the social. Etha Wood was the secretary. A calling plan was devised to visit other young people in the church and invite them to join the new group.

The December 1917 meeting was now a meeting of the Young People's Circle. Hooray the boys have arrived! Charlotte Risley explained the purpose and aims of the circle. From then on it was a young people's group.

At the July 11, 1918 meeting of the Young Peoples Missionary Circle there was discussion that the state of unrest in India could be solved by sending over missionaries and doing away with the caste system. Charlotte (Wood) Risley gave a very interesting account of the commencement exercises at the College of Missions. Ivalu Andrus encouraged those present to pray and to give to other missionaries as well as to herself. One of the special features of the evening meeting was the dinner basket that was left for Ivalu to unpack, which was found to be filled with presents. Not long after this meeting , **Ivalu Andrus** went to Pendra Road, India, as a missionary nurse for the United Christian Women's Missionary Society. There was an article giving the news of her being on her way to India in the December, 1918 issue of Missionary Tidings. Spiritual and financial support was apparent in the notes of meetings. Ivalu received considerable encouragement from the congregation and the missionary circle . It has not been stated in any notes that I have gone through, but three years of study is usually required for nurses training and it is also assumed since the girls of the Circle were in communication with Butler College, that Ivalu received training in missionary work there. Her departures, arrivals and passport applications ended in 1924 and in 1930, the Federal Census shows Ivalu to be a resident of Marion County Indiana. She lived in the Marion County, Indiana area until her death in 1973. There are several questions that come to mind. Did she come back and teach missionary training at Butler, or did she become a nurse, or both? Her father is also shown to be a resident of Marion County Indiana in the 1930 Federal Census.

There are 33 Andrus names in the record books at Barney's Prairie Christian Church. This includes the extended family (uncles, aunts and cousins) as well as the immediate family of Charles S. Andrus. Of course, this does not include

relatives having different last names such as Williams and Wood. The Andrus' family was made up of dedicated servants who were very loyal to Barney's Prairie Christian Church. With all of this support and training it comes as no surprise that **Ivalee Ivalu Seiler Andrus** was a faithful servant of God as a missionary in India. Ivalu was born July 6, 1890 to Charles S. and Clara (Seiler) Andrus. She joined Barney's Prairie Christian Church in December of 1899 by obedience and baptism.

When the United Christian Missionary Society was organized in 1920 as auxiliaries of the Christian Women's Board of Missions (CWBM), the society became a part of the new organization. In the early 1970's, it became the Christian Women's Fellowship (CWF).

Christian Women's Fellowship was first the Christian Woman's Board of Missions(CWBM) and was organized in 1874. Both boys and girls were organized into mission bands mentioned earlier. The following is a direct quote from the book, The Unquenchable Flame, "In 1898 Illinois led all the states in Junior Societies. Triangles and circles had also been organized and in 1928 when the first World Fellowship was held, guilds came into being, Allendale having the first in Illinois." The First Christian Church of Allendale was organized in 1891, one of the ten churches listed by J. E. Moyer in his 1951 history as churches that were offsprings of Barney's Prairie Christian Church. J. E. Moyer was the pastor of Barney's Prairie Christian Church for 25 years (1929-1954).

Notes found in the margins of the above book were significant in determining the dedication of the Barney's Prairie Women to missions at home and abroad. A handwritten note, "Less than 15 years after the Civil War a school for Negro children was opened in Mississippi." There were several other missionary schools underlined and a note that Mary Moyer had taught at one of the missionary schools. Mary was the daughter of Rev. J.E. and Mrs.Florence Moyer.

The membership in 1923 was 26 members. The membership was never large but the faithfulness and concern for the needs of the world never vanished and the offering goal was always met into the 1970's.

The Society organized at this time continued into the 1970's with Mrs. Charlottee Risley succeeding Mrs. Andrus as president, followed by Mrs. Nora Schrader, Mrs Clara Howe, Mrs. Etha Risley , and Imogene Newsum.

The scripture, topics and activities of the Women's groups illustrates a seriousness

of purpose and scholarship. They seem to have understood Christ-like love and service to those in need. They also expressed a wonderful nurturing of the younger women by the more mature, respect of the younger toward the more mature and a helpfulness of all toward each other. I have studied ages, relationships, and the duties that all ages have been involved. Leadership does not occur through telling. It occurs through doing. All the special training programs that are available do not come close to service out of love of God and love of each other.

Barney's Prairie from the beginning has been a large family congregation by actual blood relation and adoption into the church family. There are strong family ties and relationships shown by the past leaders of Barney's Prairie Christian Church.

Mrs. Samuel Alexander Williams was Mary Wood(1859-1946), daughter of Joseph and Charlotte(Keen) Wood and the sister of Oliver H. Wood who was Nora Schrader's father. Mary E. (Milburn) Wood was Mrs. Oliver H. Wood and the mother of Nora Schrader. Elizabeth (Williams) Andrus (1837-1915) was Samuel Williams sister and Ivalu's grandmother. Etha, Charlotte and Edna Wood were sisters.

The following sample of abbreviated minutes have been given to illustrate how the Missionary Society Meetings were conducted, topics discussed and the participation of members.

October Meeting

Prayer by the leader.

Scripture Philippians 12:-12:18 read by Emma Smith.

Bible Study- Bessie Wood.

Bible Study of Bible Women.- Mrs. Taylor.

Topic: India Rising Tides of Life in India-. Ruth Keniepp.

Intellectual Capacities and Educational Work.-Mrs. Grace.

The Gospel for the Great Unrest-Charlotte Risley.

A circle of prayers were offered for the welfare and the restoration of health to our Ivalu Andrus. It was decided upon that we would each write her a letter of sympathy and good cheer .

Offering and benediction.

Bessie Wood, Secretary

November Meeting

The Barney's Prairie Missionary Society held its meeting at the church Nov. 6, 1922 with 17 of the members present and Elizabeth Wood leader.

The meeting was opened with a hymn followed by prayer led by C. S. Andrus.

Scripture reading by Mollie Woods.

The country for study was Africa.

Social conditions and Religious beliefs was given by Nora Schrader.

Redeeming a Race. Manie Keen

Picture study. Elizabeth Wood

Bessie Wood, Secretary

December Meeting

The Barney's Prairie Missionary Society held its regular meeting with Mrs. Clara Howe December 5, 1922 with seven members present.

The leader was Ruth Keniepp. The meeting was opened with the song, "More About Jesus".

Scripture Reading. Mrs. J. E. Taylor

Bible Study. Susie Brown

Topic: Religious Conditions in Latin America. Mrs. J. O. Wood

People and Resources. Bessie Wood

Study of Mary of Bethany. Ruth Keniepp

Hidden Answers. Mrs. J. E. Taylor

Song: Stand up for Jesus

Benediction

Bessie Wood, Secretary

January Meeting

The Barney's Prairie Missionary Society met with Mrs. Ruth Keniepp January 9, 1923 with six members and one visitor present.

Mrs. Sallie Risley was the leader.

The topic was: "Our Island Missions"
Bible Study. Mrs. Risley
Porto Rico and Christian Democracy. Mrs. J. O. Wood
The New Day in the Phillipines. Etha
Bible Study on Martha. Charlotte
Picture Study. Mrs. J. O. Wood

During business session a short discussion of having a guest day in May was held. No action was taken
Meeting adjourned.

Charlotte Risley, Sec. Protem

Pastors, Evangelists and Significant Speakers

James Poole 1819-1852
William Courter 1819-1839
Joseph Ballard 9-29-39
Morris Trimble 1843
Elijah Goodwin
Moses Goodwin
John Standish set apart for the work of preaching, July 9, 1843
Cornelius Ades November 24, 1850 recieved by letter
Alexander Wells 1855 received by letter from Meigs Creek Church , Ohio
March 4, 1857 from record book 1819-1860.
William I. Courter 1857 at Adams Corner
James Hall (J. B.T. Hall)
Walter Ransom Couch-1865 meeting. 1866-70, 1873, 1874(Wiles),
1875(Williams, Wiles, Silvanes Ades, Lathrop),1878, 1879, 1880-83,
84,85,91, 1900, 1902-1905.
James McMillan -1864(1/4 time from Society), 1871, (Letter May 1, 1878)
Samuel V. Williams from Carmi-1864
C.T. Hall-1865
Alexander Wells -(*Preaching -once per month in 1866 and 1/2 time in 1867*)
W. B. F. Treat 1868-1869
Thomas M. Wiles 1870-1877 (paid 25.00 in Nov. 1886). Began to preach half time
in 1870 through 1872. Looked at least half in 1874 with W. R. Couch.
I. C. Stone

George W. Morrell 1868
 Williams (7 sermons in 1875) - Williams was paid in 1876
 Lathrop 1875
 Silvanus Ades 1875
 C. B. Black 1877 (every fourth Sunday)
 W.F. Black 1884 revival with W.R. Couch and C. C. Carpenter
 W. H. Johnson 1886
 Joseph Wasson
 C. W. Freeman 1892-1895, 1902
 L. H. McCoy 1898, 1899
 J. Moyer 1905 (nine Sundays)
 H. H. Williams 1910
 A. L. Huff, (Leroy Huff) 1913, Series of meetings in 1914
 W. A. Montgomery 1913 (One Sunday per month for 1914)
 W. W. Weedon 1917-1922
 A. E. Smith 1923, 1924
 Bro. Wood Fairfield 1925
 H. H. Peters May 11, 1924; May 26, 1925; July 17, 1927
 Thompson 1926
 Askew 1926
 Moyer 1926
 Lee Tinsley paid September 13, 1926 for holding a meeting
 Vernon Murray
 Herschel Conley 1928
 Duncan McCall 1929
 James E. Moyer 1929-1954
 James S. Estill (filled in in 1955)
 Richard Soderstrom March 1955-June 1957
 Paul Dodge October 1957-November 8, 1959
 Allen Estill-from Mt. Carmel C. C. twice /month Started. Jan. 3, 1960
 Started search for pastor on Jan. 7, 1962-voted to continue C. A. Underwood
 October 14, 1962
 Homer Cole
 C. A. Underwood 1962-63
 Norman White Oct. 1963-Jan. 1967
 Averill West
 Earl Lytle 1967-1973
 Leonard Brummett 1976 -1978

Jay Johnston (filled in occasionally for Harold Hughes during 1981)

Robert Moore

George Mattoon 1979

Harold Hughes 1980-1986

John Beck 1986-1987

Huston Bever June 14, 1987-1994

Paul Hawf 1997-2002

Ray Culver 2001–

Vernon Murray-on May 24, 1959 communion ware was presented to the church in his memory by his widow, Margaret Murray, of Paw Paw, Michigan. Rev. Murray had served B. P. early in his ministry. Would have had to serve before James Moyer in 1929.

Wabash County

CHRISTIAN CHURCH

By Rev. W. R. Couch

Taken from Combined History of Edwards, Lawrence and Wabash Counties ,
Illinois, Published by J. L. McDonough & Co. , Philadelphia (Corresponding

Office, Edwardsville, Ill.) 1883, pp. 186, 187.

In giving a sketch of the Christian Church in Wabash County, Ills, it will be necessary to go back to the organization of what is now known as the New Light Church,—inasmuch as their first teachers were imbued with the principles of the Reformation, having heard Walter Scott in Ohio , before coming to this county. And on this account, when the principles of the Reformation began to be fully unfolded by Morris Trimble, the members of the old order, almost without exception, accepted the teaching of the new, and there was really no division—but a continuation of the same membership, the same organization, the same discipline, —the Bible as the rule of faith and practice. Simply accepting the additional doctrine as Bible truth, that with proper heart preparation, immersion is to the penitent believer for the remission of past sins.

BARNEY'S PRAIRIE CHURCH

The first Christian Church in Wabash county, Illinois, was organized in the year 1816, on the east bank of Crawfish creek, under the spreading branches of a white oak tree, on what is known as the Eli Wood Tract of Land. The tree is still standing and vigorous to this date. The organization was effected under the direction of Elder James Poole and William Kinkade. This was a central place between Barney's Prairie and Timber Settlement.

This was also the first church of the old Christian order in the county. There is in the possession of the church a very complete and satisfactory record of names, organization, church meetings, church discipline, etc, from the beginning to the present time. Their discipline shows a great reverence for the Word of God and a commendable determination to square their lives by the divine rule. The Barney's Prairie Church has been the source of Christian Churches in Wabash county,—as, in the organization of almost every other, they have drawn upon her for members. Some of the charter members are: James Pool, Angelina Pool, Peter and Jemina Keen, and Daniel their son, of sainted memory, Joseph Wood, Sen. (The first deacon), and Leah his wife, Enoch and Daniel Greathouse, Jacob Shadle and wife, Seth(the first Elder)

and Mary Gard, James (first clerk) and Susan Fordyce, Joseph and Abigail Preston, Jerry Ballard and wife, Mrs. Barney, Job Pixley and wife, Philo and William Ingraham, Mrs. Ransom Higgins, Mrs. John Higgins, Mrs William Brown, Mrs. Levi Couch, George and Catherine Litherland, Charles W. and Charlotte McNair, William and Cynthia Courter, Eber Putnam, John and Henry Shadle, Therim Taylor, Samuel, Leafy and Trifosa Putnam, Olive and Hannah Chaffee, Ira Keen and Priscilla Wood. In 1819 the record shows a membership of 71; in 1823, of 103; showing a steady and healthy growth.

The principles of the Reformation were first fully unfolded to the people of Wabash county in the year 1833,—the first sermon being preached in the brick school house north of Friendsville by Morris Trimble, a very fearless and talented minister of the Gospel. From the first, Elder James Pool and Elder William Courter accepted fully the issues involved; so that by the year 1836, with the help of additional visits from Elder Trimble, almost the entire church had been carried over into the Reformation, peaceable and quietly in the spirit of the Master, for the union of the people of God upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone. From this date we read in the church record that individuals as of old received the fellowship of the church upon the confession of their faith in Christ, and baptism into the name of the Father, Son and Holy Ghost.

Their first house of worship was erected one-half mile east of Friendsville, in which also schools were taught. For a great many years their meetings have been held in a beautiful grove one mile east of friendsville, familiarly known as the Stand, where they held their meetings in the open air, in the shade of the trees in pleasant weather, at other times in the neighboring school-houses and dwelling-houses, until the erection of their permanent house of worship about the year 1845. In those days, at their big meetings, when many had come from a distance, it was the custom of George Litherland, John Buchanan, and Ira Keen in particular, to give a general invitation to the whole assembly to accompany them to their homes, for food and provender for themselves and their horses. During these times, in a two days' meeting, it was common to get away with a large hog, a dollar's worth

of sugar and coffee each, and other things in proportion, at Ira Keen's . The women, sometimes so anxious and hurried in the preparation of refreshment for others, as to return to afternoon service forgetting to eat a morsel themselves.

This has been given me as an actual occurrence in the experience of the Widow Charlotte J. Wood, daughter of Ira Keen, sometimes feeding fifty and sixty people.

Among the honored members of this church worthy of mention, Elder Ira Keen and Aunt Nelly will ever be remembered by the public as big-hearted and hospitable souls, who fed the people and went very far towards supporting the ministry. Daniel Keen, also, intelligent, pure-minded, liberal, capable and spiritual—one of the best men it has ever been my privilege to know—was not only a member of this church in its infancy, but afterwards, also, for many years.

Joseph Ballard, the quaint old farmer-preacher, godly in spirit, seemingly everywhere present ready to lend a helping hand to the cause. William Ingraham, who by his godly walk and holy conversation—his desire that all should be at peace among themselves—his aptness and skill in the settlement of difficulties—won for himself the soubriquet of peace-maker. “Blessed are the peace-makers, for they shall be called the children of God.”

Joseph Wood, Jr., belonged to the second generation. Capable in means and natural ability, pure in heart, sweet-spirited in life—a pillar in our Zion—he fell early at his post. We mourned his loss, feeling that scarcely none could take his place. But the Lord gave us another in the person of his brother Ira, whose soul was touched with the melodies of a better life; and feeling at the same time the solemn responsibilities of the hour, he became at once an efficient ruling elder and sweet singer. For volume and melody of voice combined, as a leader in song among the hosts of Israel, Elder Ira Wood has never been excelled in Southern Illinois. His active Christian life extended through a period of about fifteen years, which was also the period of the church's greatest prosperity. Who can estimate the power of sanctified song,

when coupled with an earnest effort to bring the energies of the soul into submission to the will of God?

Others might well be mentioned, but space will not permit. The church has a neat, commodious house of worship erected on the site of the old Stand. The present membership of the Barney's Prairie Church reaches two hundred. Elder James Pool, their first pastor, was a godly man and excellent teacher,—labored extensively at home and other points at a great sacrifice, and at the last fell asleep in the bosom of the church, honored and loved by all.

Note (first copier): Rev. W. R. Couch wrote about other Christian churches in the county in the same book. I made no corrections—it is typed as written by Rev. Couch in 1883. You may notice that the material in the 1911 history book edited by Theodore Risley probably came from Rev. Couch's material in the 1883 book.

I, Ray Culver, corrected Daniel Keen's name in two places, corrected Jemina Keen's name, corrected Job Pixley's name and spelled out Elder in each use; but changed nothing of substance.

On October 13, 1912, O. H. Wood was instructed by the Barney's Prairie Christian Church Board to finish the History of Barney's Prairie Christian Church and send it to the publishers.

The following is a typed copy of the History of Barney's Prairie Christian Church written by O. H. Wood and mailed to J. E. Moyer from The United Christian Missionary Society headquarters at Indianapolis, Indiana.

1819 History of Barney's Prairie Christian Church 1927

This sketch is dedicated to the memory of the brave and true Christian men who on July 17th 1819 organized and the faithful men and women who have been true to its teaching and have perpetuated its usefulness for more than a century. The work it has done and will do will add many stars to the crowns of the faithful. That it may continue many more years as a beacon light to the community and the church at large indeed. May it continue its good work until the Master comes to claim it for his very own is the sincere prayer of the writer.

1845 O H Wood 1927

Barney's Prairie Christian Church was organized July 17th 1819. A few Christian men met midway between Fort Wood to the southwest, Fort Barney to the northwest and Palmyra, an old Indian village to the southeast. Here at a ford across a stream where the leading roads from fort to fort and to Palmyra the Indian village crossed was a logical place to meet. This ford was called Arrow Point, from the fact that the Indians manufactured their artillery here. They had plenty of timber and flint here to manufacture bows and arrows, the evidence of which the finding of many arrow heads stone axes and pipes shows, that they spent much time here. Here in the deep forest there noble men met and the record says they desired a fellowship and organized a church by electing Seth Gard as elder, Joseph Wood as deacon and Jairus Fordier as clerk. Seth Gard was a man of ability. He represented Illinois in 1818 when the state adopted a constitution. He was also elected county judge. Joseph Wood was a man of affairs. He was commissioner of post roads and a real pioneer. His Scotch ancestry gave him the stamina for a true disciple. James Fordier was a faithful recorder. He kept for many years a true record of the church in legible hand in a well bound book. Facts that are of much interest to us now and establishes the fact that we were the first Christian church organized in Illinois.

James Pool its first minister was a man of sterling qualities. He had a fair education for his day. He came here from Ohio and above all was a true disciple of Christ. All of these men were from the eastern and southern states and moved out were then true disciples of the Master. We have neither the names nor the number of the men present. But they were all God's noblemen which we are quite aware. Now, as they had in the spirit of the Master organized his church, their songs rang out in the wild wood and as their prayers went up to heaven. They may have been heard by the red man near by, and given him a better understanding of the great spirit he

worshiped. They built better than they knew. They raised the banner of the cross which has been carried to every nook and corner of the great state of Illinois. The permanent place of meeting was in a beautiful oak grove on the border of Barney's Prairie, where the prairie grass grew ten feet high, where the wild deer roamed and the buffalo trails were made. Here they build a stand and surrounded it with log seats Here they worshiped when the weather permitted. When it stormed, they worshiped in houses and barns near by. Many great meetings have been held here with such noted early preachers as James Pool, Elijah Goodwin, Morris Trimbel, Wm. Courter, Jas W Miller, later Ben Franklin, Zack S. Sweeney, W F Black, WBT Treat, Lee Tinsely, W. W, Weedon, T. M. Miles, W. R. Couch, J. E. Moyer. If these giant oaks could echo back the songs the prayers and the great sermons that have been preached, it would be a revelation and an inspiration to us! Later in 1843 a frame church was build which was considered very fine for that day it was lighted with tallow candles until about 1852 when kerosene lamps were installed. The first county church in the county to be so lighted. Later gas lights were obtained which are in use at this time. In 1875 the house was repaired by raising its height and otherwise remodeling which gave it a different appearance. Funds were scarce. so four young men volunteered to have the material from Hazelton, Indiana. To save ferry fees they forded the Wabash and White rivers going and returning The house has been kept in good repair and is in use at the present time, but time is doing its work. Its usefulness will soon pass and it will have to be replaced. It is the day dream of the congregation that the brotherhood at large will sometime in the bigness of their hearts give one dollar each to help build a chapel that will be the joy of the church and a monument to the memory of the pioneers in the restoration movement and a credit to the churches of the great state of Illinois. The church has always been true to the state organization and is very grateful for the recognition and help the Brotherhood has given it. Our ranks have been depleted. Two of our early great song leaders, Ira Woods and Ross Shoaff, have gone to their reward.

Our people are progressive. Some have left the farm and are making good in the professional and business world, but the sturdy stock that led the way are still here. The church has made much of its ordinances. The Lord's Supper with the Bible has been its steel anchor, as well as, the beacon light that has led it through sunshine as well as the clouds that have been about it.

The church has always had a missionary spirit supporting faraway missions and especially home missions. For many years, we cared for our widows and orphans and often needy ones. We were in the cooperative movement of the sixties helping

the other churches of the county. Bearing the greater burden breaks will wire the stronger. For many years we maintained a school so that our young people could get an education at a moderate cost--The school was supervised by W. R. Couch its faithful minister.

The church has been a leader and inspiration to the community. Its senior elders are Paul Newkirk, C. S. Andrus and O. H. Wood. They have served the church a long time. Junior elders are Silas Andrus, Milton Risley and Thomas Howe. Deacons are George Schrader, Wilmer Risby, Clifton J Wood and Emmitt Risley. Trustees are Arthur Wood, Alonzo Thrapp and Leiman Kinneipp

Pages more could be written about this early church and its work but I now leave it to my successor and the Great Historian to finish the story

W.W.Weedon

W.W. Weedon the son of Samuel and Lititia Weedon was born on December 23, 1846, in Columbiana County, Ohio. He died June 16, 1922 at the home of Mrs. Ira F. Wood. He moved to Wayne County with his father on March 12, 1860. In November of 1864, he enlisted in the Eight Regiment Illinois Volunteer Infantry. Reverend Weedon was ordained in the Christian Church in 1878. He was active in the ministry for 45 years. At retirement he had preached 8,216 sermons, conducted 874 funerals, solemnized 560 weddings, dedicated 10 churches and added 1,966 to the kingdom of God. He was the founder of the Zif Christian Church in Wayne

County. Other Christian Churches he served during his ministry were Brownstown, Edinburg, South Fork, Blue Mound, Taylorville, Williamsville, Marion, Assumption, and Barney's Prairie in Wabash County. He was elected to the State Legislature and served in the 1890-91 session. Reverend Weedon and his wife, Carrie moved to Wabash County in 1911. His wife preceded him in death in 1920 while they were living at Barney's Prairie.

Reverend Weedon wrote the following as an outline for his address on the 100th birthday of Barney's Prairie Church. It has been edited in order to provide continuity in a few places.

Historical account of the Barney's Prairie Church
Covering a period of 100 years.

1819

Written by W. W. Weedon

1919

In writing the history of an institution that has covered a period of 100 years, the same to be presented in the space of a few minutes-the historian must either leave out much that would be interesting or just touch a few of the leading events.

It is ours on this gracious day to celebrate the 100th birthday of the Barney's Prairie Church located in Wabash county, Illinois seven miles northwest of Mt. Carmel, Illinois.

On the 17th day of July 1819 said church was organized under the ministry of Elder James Pool. This pioneer minister came to Barney's Prairie from Hamilton County, Ohio in 1815. He was a Godly man-very considerate of the feelings of others-conscientious and faithful in the discharge of his calling as a minister. He was the first minister of the Barney's Prairie Church and through 33 years of pioneer toil laid deep and strong the foundations of this good church. At the end of his useful life his body was laid away in the cemetery at Friendsville one mile from the place where we are gathered today.

Associated with him in the organization of this church was Seth Gard and Joseph Wood-both influential citizens of Wabash County. The foundations of this organization was laid well and deep and through all the years the church stood steadfast and true to the doctrine of Christ and his Apostles.

It may be said of Joseph Wood that a son or grandson or great-grandson has been

in the officary of the church from its beginning in 1819.

It enjoys the honor of being the oldest Christian Church in Illinois-it has had a continuous existence for 100 years and is still active in the Lord's work.

The number of charters members is not known-they had mostly come from the east and were connected among the most influential and intelligent people in the settlement.

It is the mother of the Christian Churches in Wabash County and they are listed as follows:

Barney's Prairie -Organized July 17,1819- Elder James Pool

Coffee Creek(Keensburg-August, 1819. Six weeks later than Barney's Prairie

Lick Prairie -1830-Joseph Wasson

Lancaster -1842-Maurice Trimble

Adam's Corner- 1857-William Courter

Mt. Carmel -1862-D.D. Miller

Antioch-1886-Logan Gillespie

Allendale-1891

Bellmont-1896-Erastus Lathrop

Maud-1896-George W. Morrell

The mother church feels a justifiable pride in her children and earnestly desires their continued success.

Seth Gard was elected as an elder on the first official board. He was a man of ability and was probably the leading person in that section- a member of the third Territorial Legislature-a member of the convention that framed the State Constitution in 1818. Joseph Wood and Jarvis Fordyce were elected to the positions of treasurer and clerk respectively.

Her present Official Board is Elders-O. H. Wood, Charles S. Andrus, Paul Newkirk and W. W. Weedon. Deacons-George W. Schrader, William Lientz, Milton Risley, Clifton J. Wood and Wilmer Risley. Trustees-William K. Wood, Alonzo Thrapp and Silas Andrus.

The church is well organized. It has an enthusiastic auxiliary to the CWMS. Charlotte Risley-Clara Andrus, President. The Young Ladies Missionary Circle has Nora Schrader, Superintendent. A wide awake Bible School. Silas Andrus, Superintendent. A good C.E.S. Henrietta Risley, President.

The present membership of the church is 135. A great many having gone out to others. Ministers have been sent out from this church and assisted in the establishment of other congregations

Ministers

It is impossible to give a complete list of the ministers who have served this splendid church. But as this can not be done, I will give honorable mention to the following among whom will be formed some of the truly great preachers of the restoration. James Pool, Joseph Ballard, Maurice Trimble, Elijah Goodwin, Moses Goodwin, Benjamin Franklin, Z. L.

Sweeney, Prof. W. F. Blake, L. L. Carpenter, W. R. Couch, William Courter, Cornelius Ades, J. R. T. Hall, James McMillan, Alfred Flower, T. M. Miles, D.D. Miller, G. W. Morrell, J. S. Rose, Lee Tinsley, C. W. Freeman, I. G. Williams, Leroy Huff, W. A. Montgomery, V.J. Murray, and W. W. Weedon.

Names listed on a back page were Joseph Ballard, Wm. Courter, Joseph Shadle, James Couch and Paige Shepherd.

A complete church record dating back to the beginning has been kept and is in possession of the official board. It contains a vast amount of information concerning the early life of the church. The first member named on the record was Seth Gard who headed the list of male members and the first on the list of female members was Lois Higgins.

The name heading the list of males until July 1 was worthy Brother Ross Shoaff who united with the church by letter in 1855. He was a continuous membership of 64 years. Faithful until death.

The name heading the list of females is Melissa Taylor Howe who united with the church September, 1868 and for 51 years has been faithfully serving the Lord.

The second name in the same list is the name of our faithful brother, O. H. Wood who for 56 years has served the Lord and His church and now heads the list.

It affords your historian much pleasure to repeat that this congregation is represented on the Foreign Mission Field by one of our excellent young ladies who is serving the Master in far away India. On the record of the Foreign Board is found the name of Ivalu Andrus daughter of Charles S. Andrus and wife who are among our faithful servants of the Lord and this good girl who represents us so worthily is dearly beloved by this church and we are fervently praying that the protecting arms of our Heavenly Father may round about her is a source of strength and comfort.

The church now stands a monument to the consecrated service of our faithful pioneers and other devoted men and women who have followed in their footsteps as they followed Christ.

Its social life is splendid community spirit, excellent, admirable and in all things strives to keep the unity of the spirit in the bonds of peace.

Of course it has not been all fair sailing -it has had its days of gloom and discouragement-but the ship has never been abandoned-and on this its centennial anniversary she is sailing joyously on and with unshaken confidence in her divine pilot expects to gain the heavenly harbor.

The chapel in which the church worships was erected in 1843 and for 76 years has been the meeting place where the saints have met in blessed fellowship to praise God from whom all blessings flow.

Within its walls many have heard the Gospel preached and have confessed their faith in Christ as the Son of God and their Savior. And through obedience to His commandments they have become new creatures in Christ Jesus.

Here the silent forms of many loved ones have been carried and the funeral eulogy has been pronounced and the quiet sleepers then taken out to the voiceless city of the dead.

Here is the place where for 75 years the Holy Supper of Our Lord and Savior has been lovingly observed according to divine appointment.

Here the people of the Lord have met to express their gratitude to Almighty God for national blessings that have been showered upon them by the hand of their Heavenly Father.

This place has been a blessed retreat, a shelter in the time of storm.

“You may sing of the beauty of mountain and dale
Of the silvery streamlet and flowers of the vale
But the place most delightful this earth can afford
Is the place of devotion the house of the Lord.

You may boast of the sweetness of days early dawn
Of the skys softening graces when day is just gone
But there’s no other season or time can compare
With the hour of devotion the season of prayer

You may value the friendships of your youth and of age
And select for your comrades the noble and sage
But the friends that most cheer me on life’s rugged road
Are the friends of my Master the children of God.

Ever hail blessed temple abode of my Lord
I will turn from thee often to hear from His Word
I will walk to the altar with those that I love
And delight in the prospects revealed from above”

One hundred years is a long time when taken for the life of an individual, but in the great sum of human life it is only a line.

One hundred years does not seem a very great length of time and yet if we could look back and see Wabash County as it was at the time this church was organized, and then could realize its permanent growth-its added beauty-its splendid homes -its excellent schools -its good churches, we could then understand that these can only come through the flight of years.

One hundred years ago this church had a small beginning and under the guiding hand of our God it has become an important factor in the promotion of righteousness.

One hundred years with their record of joys and sorrows are now sleeping in the grave of the past-these years have not come and gone for naught- they have left the

benediction of their work in their impress on the century. This volume of the ledger of our church life is now closed and we lay it away against the judgment of the great day.

One hundred milestones of the journey have been passed and we have opened a new volume of history and in it will be written year by year are account of our victories and defeats. There is nothing more certain than that during this splendid century of our organized existence, our Heavenly Father has watched over us with a jealous eye and with a tender paternal care.

We ought to realize our dependence upon Him-He has upheld us through the progress of the years by the strength of His almighty power -he has led us in a plain path and we have been under divine guidance all the way.

As a congregation we should find much pleasure in the backward look. The past comes before us in which we see the Christian Fathers and Mothers of the church struggling with sublime heroism. Not only to make for themselves a safe and secure retreat from the forces of the enemy of their souls-but also to provide for those who should come after them- a refuge in the time of storm.

How grateful we should be for the self sacrificing lives of the faithful men and women who in the early years of the century -by their love and loyalty to Christ and His cause made it possible for us to enjoy the rich spiritual blessings that comes to us today.

The movement of which this church is a part had its genesis in the love of God and in the hearts of its promoters. Their plea was the exaltation of Christ-the union of Christians in Christ -and the conversion of the world to Christ.

The history of a religious body cannot be well written with out giving an outline of the doctrine or fundamental principles advocated by them.

They are not presented as a complete statement of our faith. Nor as a detailed account of our practice but as a concise summary of what we have achieved or the things which distinguish us.

Inscribed upon our banners in letters of living light may be found the sacred principles dear to our every heart.

1-That the only authoritative creed of the church of Christ is that Jesus is the Christ the Son of the living God. It is divine in origin and formulation and is the only creed known to the Apostolic Church

Upon this sure foundation -this rock that knows no trembling--Christ built His church. It was this grand declaration that in the very beginning men were required to believe and confess before they were baptized.

2 That the Bible alone teaches a religion fully adequate to the salvation of the whole world and they are the tenets that have given us the victory. Hitherto-and in the maintenance of which we have the guarantee of victory in the days to come. Here we can never abandon them without proving recreant to the high trust reposed in us by our King and to which God in His Providence hath called us.

This occasion not only justifies but demands a fuller record of the history and enlargement of this Church than I can possibly give you. There are many things that must be left out of the account. We should not lay to our souls the flattering notion that everything in our progress has been ideal. There are many conditions that perplex and cause anxiety. Yet, we must bravely face the facts.

Some are so anxious to live the quiet life that they refuse to see the word, "Sin" and to recognize its awful work. They refuse to hear the cry of suffering humanity-they do not wish to be stirred from their passivity and indifference to any sort of aggressive battle for a cause knowing that to think is painful and to act will

demand sacrifice.

This church was born in pioneer times-many good men and true with a host of saintly women who were the salt of the earth heard and heeded the call of the Master and rallied around His banner to fight the good fight of faith.

We know the memory of these devoted heroic souls they fought well in the conflict and then handed the cause over into the hands of others who have nobly and faithfully stood by it and succored it with the very best they had to give.

If I could call the role of those who have fought the good fight and have fallen asleep I know your hearts would be stirred within you and you might have a vision of a blessed reunion with those with whom you have labored in the kingdom of the Lord. And you could say "Friends fondly cherished have passed on before waiting they watch me approaching the shore surging to cheer me through death's chilling gloom joyfully, joyfully haste to thy home."

Conclusion

At the close of this very imperfect anniversary address I come to you who are the members of this church with a closing message. I venture the prediction that a most glorious victory will crown your work if you prove your loyalty by your devotion to the captain of your salvation gird yourselves anew for the final battle and march forward with fresh inspiration of hope and love and work faithfully while the day lasts-so that when night cometh and you can work no more. That the gates of light through which our fellow soldiers have passed may open to receive you into the saints everlasting rest. You should thank God and take courage" See the future is vocal with the music of victory.

Your hearts should be filled with devotion to and appreciation of the church as expressed by the poet when he said in language that should thrill your hearts today.

"I love thy kingdom Lord
The house of thine abode
The church our blest redeemer saved
With his own precious blood
I love thy church O God
Her walls before thee stand
Dear as the apple of thine eye
Engraven on thy hand

For her my tears shall fall

For her my prayers ascend
To her my cares and toils be given
Till toils and cares shall end
Beyond my highest joy
I prize her heavenly ways
Her sweet communion solemn vows
Her hymns of love and praise

Jesus thou friend divine
Our Savior and our king
Thy hand from every snare and foe
Shall great deliverance bring
Sure as thy truth shall last
To Zion shall be given
The brightest glories earth can yield
And brighter bliss of heaven”

Our program for the coming century should be clear and tangible and definite and with “our splendid plea-Our splendid heritage of worthy names -Our splendid history of triumphs already won-Our mission to the new century as to the last. Is to exalt our divine Lord and labor earnestly and zealously for the reestablishment of New Testament Christianity and the completion of the Apostolic program of universal conquest.”

Across the centuries comes the work “And I am with you always” so with my word -go in my spirit -go in my name.”

Let your answer be: “I’ll answer dear Lord with my hand in thine I’ll go where you want me to go.

REVEREND JAMES E. MOYER

James E. Moyer was the pastor of Barney’s Prairie Christian Church for 25 years (1929-1954). After his retirement, he preached each year on the anniversary of his birthday and on the date of his entry into the ministry until a few years

before his death at age 91, in 1965. He and his wife, Mrs. Florence (Beesley) Moyer lived at Orio, Illinois. Rev. Moyer compiled most of the history of Barney's Prairie Church from original script records. Rev. Moyer received his education at Austin College and was ordained by the Lancaster congregation August 26, 1897. He served as a rural pastor in Southeast Illinois for 59 years. He served churches in Allendale, Lawrenceville, Pleasant Ridge, White House, Keensburg, St. Francisville, Little Prairie, Lick Prairie, Rising Sun, Russellville, Lancaster and others. For five years he served on the National Rural Church Commission of the Disciples of Christ, as well as several years as Chairman of the Illinois Rural Church Commission. He was named "Rural Pastor of the Year" in 1953 by the Illinois Christian Missionary Society.

A Memorial Fund at Eureka College, established in memory of James E. Moyer and Florence Beesley Moyer, was dedicated at the 150th Anniversary Service at Barney's Prairie Christian Church, July 20, 1969. Harold K. Adams, Vice President for Development, conducted the service. The interest from this permanent fund will be available as a loan to students from Wabash County attending Eureka College.

J. Moyer 1905 (nine Sundays). Evidently this is Rev. James E. Moyer. He was the pastor of eight congregations in the vicinity of Barney's Prairie and his services were probably given to Barney's Prairie by one of the congregations or he could have been between congregations.

Taken from the Barney's Prairie Board Minutes.

March 4, 1962

On the 66th anniversary of the day he entered the ministry and a day after his 88th birthday. Rev. J. E. Moyer preached a wonderful sermon on "The Sovereignty of Man"-Genesis 1:28. He stated that the sovereignty of man includes dominion over the earth and over himself-self mastery and freedom of choice. Man's great gift is to love, and to be loved.

Rae Wood McCluskey and Susie Wood sang one of Rev. Moyer's favorite hymns, "Saved by Grace".

After the morning service a delicious dinner and fellowship were enjoyed by a large group of members and guests. A love gift offering was presented to Rev. Moyer.

Floyd Thrapp, Secretary

The following history of Barney's Prairie Christian Church was written by J. E. Moyer. It was written sometime around 1951. The following is an unedited copy.

HISTORY OF BARNEY'S PRAIRIE CHURCH

By J. E. Moyer

The life span of Barney's Prairie Christian Church reaches far back toward the beginning of things in Illinois. At the time of its organization this immediate section of the state was new and wild. Settlers were few and far between and life was primitive indeed. Wild beasts roamed the prairies and forests and the tepee of the red man was still found in the land. However the soil was fertile, the climate salubrious and hardy spirits kept coming in from the South and East eager to build homes in the new land of promise. Most of them were Christian men and women who brought their religion with them into the wilderness of the west.

Among those was a group that settled in Wabash County near the Wabash River a few miles north of Mt. Carmel.

There was William Barney, wife and nine children from New York State. They came in 1808 and leaving their boats in the river, struck out in search of a new home. They finally came to a beautiful stretch of fertile Prairie land where they said the prairie grass grew ten feet high.

This Prairie was fringed with majestic oaks and lovely maples.

Here they settled and here a short time later came Mr. Barney's three daughters and their husbands, Ranson Higgins, Philo Ingram and William Aldridge. This section later became known as Barney's prairie.

Other settlers soon came, Seth Gard in 1813, Joseph Wood and James Pool in 1815, Job and Abigail Pixley in 1817 and many more from time to time for the community grew rapidly.

The presence of the Red man who was more or less hostile made life hazardous and uncertain so for self-protection the settlers build forts or stockades, made of heavy posts about 12 feet long set solidly in the earth and with their tops hewn to sharp points. There were three of these forts, Fort Wood to the southwest, Fort Barney to the northwest, Fort Compton to the Northeast, and to the southeast was Palmyra, an old indian village. These were six to eight miles apart and connected by four main roads which crossed at a ford on a creek about midway between them. This ford was known as Arrow Point because so many arrow heads, stone axes and pipes were found there.

Here on July 17, 1819 the Christian settlers met under a giant tree and, because as they said, they desired a fellowship, they organized a church, the Barney's Prairie

Christian Church.

We do not know the names of all the charter members but we do know they chose Seth Gard as elder, Joseph wood as deacon and Jarius Fordyce as clerk. James Pool was the first minister.

Seth Gard was a man of exceptional influence and ability. In 1814 he was a member of the Third Territorial Legislature and in 1818 a member of the convention which framed the constitution for the State. Later he was County Judge.

Joseph Wood was also a man of affairs. He was commissioner of Post Roads and a real pioneer. Jarius Fordyce was a faithful recorder of the doing of the church for many years and to him we are indebted for the facts which prove beyond doubt that this is the first Christian Church ever organized in the state.

James Pool, the first minister, was well educated for his day, and was an able preacher and a fine Christian man. This was evidenced by an incident in his life. He loved to play the violin and one time a brother Christian spent the night with him and as it was cold, Mr. Pool arose early and built a roaring fire in the fireplace and then thought to amuse his guest by playing the violin, but not so The man said, "You have offended me" and Bro. Pool said, "In that case, I will offend you no more," and he laid his violin on hot coals and burned it up. Like the apostle Paul, if eating meat would make his brother to offend he would eat no more meat as long as the world stands.

Soon after the church was organized, the brethren selected a site in a beautiful grove on the edge of the prairie and built a "stand," which consisted of a platform surrounded by seats made of split logs which were hewed smooth on the flat sides. These seats as may be imagined were more substantial than comfortable, but here the church worshiped when the weather permitted for many years. When it stormed they would meet in a house and sometimes in a barn.

This stand was replaced in 1843 by a frame chapel. This house was built in the days of the segregation of the sexes, and it had two doors, one for the men and one for the women. It was lighted with tallow candles until 1862, when kerosene lamps were installed, the first country church in the county to be so lighted.

In 1874 the house was rebuilt. It was raised and remodeled in a way that gave it quite a different appearance, and gas lights were installed. Funds to pay for the material needed being scarce, four young men volunteered to haul it from

Hazleton, Indiana, even though this meant fording both the wabash and White rivers to save ferry fees.

The material was secured, paid for and the building completed with only one front door, and from this time on a man could go to church and sit with his wife if he so desired.

This building sufficed until 1932 when the light plant exploded and the resulting fire so damaged the house it could not be used. however services were held in a nearby school house until in 1933 when the church was rebuilt.

This building program was carried out during a financial panic, which was plenty bad, and many said it couldn't be done, but others said it could be done. To the surprise of everyone in 18 months the money was raised and all bills were paid.

It was made possible by using the God's Acre plan. The largest single subscription was \$50, but the brethren in addition to cash gifts gave an acre or two of corn or wheat and the women did their part nobly. One little girl was given two lambs and she reared them, sold them and gave the money. Another was given a setting of eggs. She raised and sold the chickens and gave the money.

Barney's Prairie has always been cooperative and missionary in spirit. During its early history it looked after its widows and orphans and for sometime conducted school for the benefit of its young people. Elder W.R.Couch the pastor, was superintendent of the school.

it was in the cooperative movement of the sixties helping the weaker churches of the county, because at that time it was the strongest church in the county.

It has given J.E. Couch and W. R. Couch to the ministry of the Word, and Ivalu Andrus to the mission field.

I has been fortunate in having some of the great preachers and evangelists of the brotherhood to occupy its pulpit, among whom are Elijah Goodwin, Morris Trimble, Ben Franklin, Zach Sweeny, W.F. Black, W. B. F. Treat and T. M. Wiles. As pastors it has had James Pool, Wm. Courtner, James McMillan, W. R. Couch, Lee Tinsley, C. W. Freeman, W. W. Weedon, Vernor Murray, Duncan McCall, Herschel Conley and the present pastor who has served the church for nearly 21 years.

O.H. Wood, grandson of Joseph Wood, charter member and deacon was an elder

for nearly fifty years, and his son C. J. Wood was elder for about 30 years. Both were consecrated Christian men and both have gone to their eternal reward.

A.R. Wood, great grandson of Joseph wood is a member of the board and an efficient leader in the work of the church at this time.

Mrs. Nora Schrader, a great granddaughter of Joseph Wood is now president of the Women's Missionary Society and is highly respected and loved by all the church. Two other great granddaughters of Joseph Wood are active and efficient members of the church. They are Etha and Charlotte Risley.

Although the church was organized in 1819, there was no Sunday School until about forty years later. Ira Wood, son of Joseph Wood and a man known as a sweet singer in Israel was the first superintendent, and Ross Schoaff, the song leader or Chorister of the church was secretary. The Sunday School was called Bible School and the Bible was the textbook at first, but gradually lesson leaves and commentaries were introduce and used.

Originally the school was financed entirely by adults but later each pupil gave a penny as pennies were scarce a committee went to Evansville and got 200 pennies. These were used over and over again and lasted for quite sometime.

The church has in its possession the old record book. In which is recorded not only the organization on July 17, 1819, but all the subsequent meetings for many years . In those days a strict discipline was enforced at most every meeting someone was called on the carpet for non-Christian conduct and the clerk wrote down just what happened. The book is extremely interesting. This disciplining action started early. The church was organized July 17, 1819 and on December 6, 1819, we found the following statement, "Whereas, the church, being dissatisfied with ----- on account of some un-Godly conduct and suffering long and laboring with him in the Gospel manner, and he, repeatedly neglected to attend to make the satisfaction--the members present unanimously voted to set him aside and let him be unto them as a heathen man and a publican."

After nearly 132 years of history the church is still forward looking. It appreciates the right heritage handed down from the founding fathers and desires to pass it on undiminished to others who may carry on in the best traditions of the past and who may do even greater things in the years that lie ahead.

There were nine other Christian Churches in Wabash County and in about half of

them the charter members came from the mother church.

On Saturday before the 5th Lord's Day in August in August 1819, the Coffee Creek Christian Church was organized in the home of Daniel Keen and a church house was built near Coffee Creek a short distance east of Keensburg.

In 1882 the church was moved to the village and became known as the Keensburg Christian Church. It has a good building and it actively and efficiently serves the community. The Lick Prairie Christian Church was organized in 1830 by Joseph Wasson. For a time they worshiped in a Union Chapel, sharing it with the Universalists, but this arrangement did not work so well and they later built a house of their own. Their first church was a log house, but their present building is a lovely modern church house equipped with a basement, kitchen and baptistry.

The church at Lancaster was organized in 1842 by Maurice Trimble. Lancaster was formerly known as Round Prairie. In the life of Elijah Goodwin appears the following letter. "During this year (1842) a Methodist minister named Dickens made an appointment on Round Prairie to preach on baptism. There being no meeting house in the settlement, one of the brethren open his large barn for the occasion. The preacher came and put in two days preaching on the subject. The brethren sent me word that I must come and give them a two days meeting and preach on the subject of baptism. This I could not do but sent them an appointment promising to give them two days preaching in one.

I went and preached in the same barn 5 hours without leaving the stand. I spoke on the subject, Action and Design of Baptism. I preached 2 hours and 30 minutes and gave an intermission of 15 minutes. Then I resumed the subject and preached 2 hours and 30 minutes more, all before leaving the stand. The Large barn was full of people and a great multitude more stood on the outside before a large door the whole time, giving the most earnest attention."

This church has a good building and is still going strong.

The Adams Corners Church of Christ was organized in 1851 by Wm. Courter and for many years was vigorous, but is not active at present.

The Christian Church was organized in Mr. Carmel in 1862 by D. D. Miller, state evangelist and grew steadily through the years until now it is one of the outstanding churches in the state. It has a fine up to date building and is organized and equipped for aggressive service.

Antioch was organized in 1886 by Logan Gillespie. It is and has always been a good live country church. It has a lovely modern building and is meeting the needs of the community in a fine way.

The church in Allendale was organized in 1891 and grew and prospered from the start. They now have a fine building and a lovely parsonage and are carrying on an enthusiastic and efficient program of service in the community

The Bellmont church was organized in 1896. They have a lovely church house and are alive and alert, a real force for righteousness in their community.

The Maud Christian Church was organized in 1896 by G.W. Morrell This is another purely country church. It has a good building and it is a good church

Much more could be said about each of these churches, but I have tried to be brief and to give a short birds-eye view of the work in the county as it spreads out from the point of beginning, the Old Historic Barney's Prairie Church.

The People of Barney's Prairie Continued.

The following is a continuation of The People of Barney's Prairie Christian Church. It is a work in progress where additional information concerning membership and connections at Barney's Prairie Christian Church have been found and recorded. It is the goal of the compiler to make connections between the families of members where possible. Considerable information is repeated from earlier work and in this part of the document in order to make connections between families. Following each family, membership of that family where possible is noted and in some situations, suppositions have been made due to

poorly written notes. Considerable editing would be desirable.

The Adams Family

John Quincy Adams (1836-1875) was the son of Samuel Adams (1797-1876) and Elizabeth Green (1807-1874). John Quincy first married Sarah Jane Bedle (). Their children were Samuel Clinton Adams (1857-1921), Josiah Adams. Charles L. Adams, Charley C. Adams, and Elmer Nedro Adams.

In 1864, John Quincy married Juda Judith Wood (1836-1897). Juda Judith Wood was the daughter of John Wood (1803-1891) and Katherine Bratton (1808-1878). Their children were Ellsworth Adams (1866-1939), Eliza Cool Adams (1867-1937), Niles Alexander Adams (1869-1946), John Francy Adams (1872-1873) and David Adams (1874-1920).

Ellsworth Adams (1865-1939) was the son of John Quincy Adams (1836-1875) and Juda Judith Wood (1836-1897). In 1893, Ellsworth married Ola Shadle (1868-1944). Ola was the daughter of William Shadle (1845-1891) and Cassandra Williams (1845-1873).

Membership records. Numbers to the right of the name is the date they joined Barney's Prairie. The abbreviation of BP is used in some places to represent Barney's Prairie Christian Church.

Judah Adams 4-22-1855 Juda Wood 4-22-1855
Jane Adams 9-26-1855 Jane Wood-letter 9-26-1855
Samuel Adams 8-17-1880
Ellsworth Adams 12-22-1886
Eliza Adams 5-29-1887
Niles Adams 5-29-1887

In 1816, **Ephraim Davidson Armstrong(1794-1873)** married Ruth Gard(1800-1848) the daughter of Seth and Mary Gard.

In 1851, their daughter, Eliza Armstrong(1832-1856), married Victor Wood.

The Ballard Family

In 1815, Jeremiah Ballard(-1823) and Elizabeth Betsey Barney (1780-1828) were married. Their children were Jeremiah Ballard (1792-1833), Joseph Ballard (1792-1858), James Ballard (1796-1875) and Tryphosa Ballard (1799-1862). Jeremiah's great grandson said he came to Wabash County in 1813. Jeremiah lived and died on his farm in Wabash County. Jeremiah is buried on the Bill Guisewite

farm. In Barney's Prairie's Record Book I, Jerry Ballard and Mrs. Jerry Ballard are recorded as charter members. "Jerry Ballard" is probably the same person as Jeremiah.

In 1815, Joseph Ballard and Martha Patty Putnam(1796-1856) were married. Their children were Daniel J. Ballard (1828-1852), Rebecca Ballard (1833-) and Barton S. Ballard (1836-1905). Federal Census of 1850 for Joseph Ballard includes Martha Ballard (52), Daniel J. (22), Rebecca (17), Barton S. (13) . The numbers in parenthesis are years in age. Joseph Ballard was an elder of Barney's Prairie Christian Church in 1839

In 1824, James Ballard married Clarissa Clara Barney(1801-1857). James was elected a deacon of Barney's Prairie Christian Church in 1836 and 1840. He resigned in 1842.

In 1817, Tryphosa Ballard married Eber Putnam (1796-1846).

Other recorded members of the family:

Melissa Ballard 9-24-1895 died 1927

Burns Ballard 2-17-1895

L. H. Ballard 9-24-1895

Daisy Ballard -1905

The Barney Family

Jacob Barney was born about 1630 presumably in England and accompanied his parents to Salem, Mass. He died Feb 12, 1693 in Rehoboth, Mass.

Joseph Barney a son of Jacob, was born March 9, 1673 in Salem Mass and died in Rehoboth on Feb 5, 1730/31

Daniel Barney son of Joseph and Constance (Davis) Barney was born November 20, 1697 at Rehoboth and died there Feb 2, 1784.

David Barney, son of Daniel and Alice (Wheaton) Barney was born Jan 24, 1739/40 in Rehoboth, mass.

William Barney(1762-1826) , son of David (1739-1826) and Elizabeth Garnsey (1744-185) was born August 17, 1762 at Swansea., Massachusetts. When he was about one year old his parents moved him to Richmond Conn. He married Jerusha Jefferson (1760-1845) on March 21,1782 in New Hampshire. His wife Jerusha's last name could be either Jefferson or Jepson. Church records have her name as Jepson. In 1808, William Barney sold his small farm in Western New York, on the banks of the Genesee River, for livestock which he drove to the Allegheny River. The family, with a raft of lumber, floated down to the Wabash where they secured a keel boat and pushed up to Ramsey's Rapids (Site of Bedell's Mill) then struck off into the forest and built a cabin at a place to become Barney's Prairie.

He was accompanied by his wife Jerusha (Jepsun) Barney and nine children, and was followed by three sons-in-law and three married daughters. In 1811 they built a fort and palisaded enclosure, but it seemed insecure and in 1812 they went to a block house in Indiana. In 1813 they returned and, although the Shawnees were unfriendly, they were not bothered. William Barney was a representative man-a sturdy pioneer who did much to build up that section of the country. His home, where he died before November 18, 1826 ,was in the Southwest Quarter of Section 23 a little south of Friendsville. The date of death is from a deed for the sale of the deceased William Barney's property.

The children and known in-laws of Jerusha and William Barney are as follows: George(1784-1835) married Mary A. "Polly" (___); William (1784-1853) married Mary Wood(1786-1827), the daughter of John Wood; Richard(1788-1828) married Elizabeth Preston(1802-1865); James (1803-1861) married (1) Hester Carpenter and (2) Susan Mary Besley; Elizabeth "Betsy"(1790-1828) married Jeremiah Ballard; Jane(1792-1832) married John Compton; Sarah "Sally" (1794-1839) married Joseph Robinson; Clarissa "Clara"(1801-1857) married James Ballard (1796-1875); Angeline (Anna)(1780-1879) married Henry Ingraham ; Arvilla (1782-1854) married Philo Ingraham; Mary "Polly" Barney(1787-1836) married Ransom Higgins and Vashti(1785-1828) married Wilbur Aldrich. In Nathaniel Hayne's History of the Disciples in Illinois 1819-1914 , William Barney, his wife and 12 children and three sons in law, Ransom Higgins, Philo Ingram(**Ingraham**)

and Wilbur Aldrich came to Barney's Prairie." At least 12 children can be accounted for, but the only question is when the married daughters and their husbands followed. The children ranged in age of 27 years for Vashti to about 3 years for Sally and Anna when the family traveled to Wabash County. According to all accounts the married daughters Arvilla, Vashtie and Mary came with the group or followed shortly with their husbands Philo Ingraham, Wilbur Aldrich and Ransom Higgins respectively.

William Barney (1784-1853) was born in 1784. He was the son of William and Jerusha(Jefferson or Jepson) Barney. About 1809, He married Mary Wood (1888-1827), the daughter of John Wood. Mary was born July 15, 1788. Mary was a Charter member of Barney's Prairie Christian Church. William and Mary's children were Jerusha(1818-1917), William (1810-) , John (1812-), Winfield Scott(1821-1865), Steward (1818-), Mary Jane (1809-1901) , Clara (1822-), and George Barney(1825-1872).

Jerusha Barney (1818-1917) married William Jordan. Jerusha's daughter, Sarah Louise Jordan (1862-1941) married William Ogle Johnson . Their son William O. Johnson (1895-) married Bonnie L. Wolfe (1897-) . In 1938, William and Bonnie's daughter, Imogene, married Harold Newsum .

Arvilla Barney(1782-1854) married Philo Ingraham.

William Ingraham, who came with his parents, Philo and Arvilla Ingraham, to Barney's Prairie moved to Clay County in 1838 and established the Ingraham Christian Church

Additonal notes from BP records

Vasti(Barney) Aldridge 1-18-1820

William Aldridge 1-18-1820

Mary (Wood) Barney 1819

Clarinda Barney 1819

Mary(Barney) Higgins 1819. *note-Ransom and his wife Mary (Polly)Barney Higgins had come to Illinois in about 1808 with Mary's Parents William and Jerusha Barney

Ransom Higgins 8-18-1839.

William Ingraham 7-17-1819-Came with his parents Philo and Arvilla to BP in 1807- moved to Clay County in 1838. Organized the Ingraham Christian Church in 1838.

Philo Ingraham 7-17-1819-moved to Ingraham, Illinois in 1839.
Arvilla(Barney) Ingraham 1819-Mrs. Philo
Wanda Ingraham 1819

Mandy(Pixley) Ingraham 1819

The Bass Family

James Ezra Bass (1878-1942) married Rachael Catherine Frick (1874-1947). Rachael was born in Germany and her father was Karl Friedrich Frick (1839-1885). Ezra and Rachael's children were: Ethel M. Bass (1913-) and Clarence E. Bass (1915-1988) .

The following is information from BP records:

Ezra Bass-Sept, 1911

Mrs. Bass Sept, 1911

Rachael Bass-Sept, 9-24-1911-died in 1947

Clarence Bass-Nov, 1923-Trans to Mt. Carmel

Ethel Bass-Nov, 1923-Trans to Mt. Carmel

Ethel Bass-1933-Statement-Trans to West Salem. (Mrs. Earl McDowell)

Clarence Bass-1933-Statement-died in 1988

The Besley Family

Oliver Besley (1658-1746) and his wife Marie Tauvett (1649-) arrived in South Carolina from France in 1687. Their son, Oliver (Militia Captain) Besley (1669-1772) , was born in North Carolina and died in New York. He married Susan Mercer (1690-1771). Oliver and Susan's son was James Besley (1715-1776). James married Cornelia A. Deforest (1727-1770). James and Cornelia's son was Oliver Besley (1741-1835) who served as a Captain in the Revolutionary War. He married Elethere Chessman (1751-1810). Their son was Coles Besley (1781-1845). Coles and his wife Elizabeth Boggs (1780-1843) moved from New York to Wabash County, Illinois. Coles and Elizabeth's children were: James Besley (1804-1888), William Besley (1808-1860), Susan Besley(1811-1820), Eliza Besley

(1813-1875) and Catharine Eletheir Besley (1813-1881).

James Besley (1804-1888) Married Susan Louisa Webber (1796-1880).

Samuel Coles Besley (1834-1923), son of James and Susan, married Martha Lewis (1842-1902) on November 29, 1865 in Lawrence County, Illinois. Martha's parents were Phillip Lewis (1800-1873) and Mary Polly Craven (1807-1850). Samuel and Martha's children were : Emma Lilas Besley (1866-1896), Mary Mollie Susan Besley (1867-), James Besley (1870-), Thomas Besley (1872-), Minnie Besley (1874-), Charles Besley (1877-), Burdella Besley (1880-) and Franklin S. Besley (1882-).

Emma Lilas Besley (1866-1896) married Charles Eliot McNair (1853-1940).

Hugh McNair (1886-1967) was born to Emma Lilas and Charles Eliot. Hugh married Alice F. Smith(1884-) and their daughter was Marjory (1906-1983). Marjory married Burr Hoover Glenn (1903-1983)

Mary Mollie Susan Besley (1867-1955) married William Keen Wood (1866-1957). Their children were: Lela C., Denzil F. , Burnett Ray, Leta , Clyde L. , Guy V., Kenneth W., and Albert R. Wood (1909-1995).

Albert R. Wood married Sarah Katherine White (1913- 1970).

William Besley (1806-1860) married Hester Smith (1811-1880). Their children were William Henry, Harrison, Harriet C., and Charles E.

Harriet Cornelia Besley (1843-1904) married James Alexander Banks (1832-1879) on November 5, 1859. James and Harriet's children were George (1860-), Mary (1864-1878), Hester J. (1866-), Ulysses Grant (1868-1894), Alice (1869-), Sherman (1871-1947), Ida (1873-), Martha (1875-) and Ethan Allen (1878-1947)

The Bratton Family

Charles Bratton (1760-1794) married Mary Polly Fifer (1765-1820). Their

children were James Bratton(1780-1815), William Bratton (1785-1857), Charles Bratton (1787-1844), Thomas Bratton (1788-1865), Robert Bratton (1790-1851) and David B. Bratton (1792-1863).

James David Bratton (1780-1815) married Rachael Greathouse (1785-1869). Their children were John Bratton (1814-1857) and William Bratton (1810-1844).

John Bratton (1814-1857) married Elizabeth Shadle (1817-1857) in 1836. Their children were James, Mary, Robert, Jonathan (1837-1894), Elijah (1843-1934, Elizabeth (1843-), Rachael (1847-1927) and Emily J. (1850-).

William Bratton (1810-1844) married Priscilla Wood (1811-1842). Their son was Amos Bratton (1832-1873)

The White Family

In 1796 Mary Polly Fifer married Samuel White (1760-1818). Samuel and Mary Polly's child was Charles Jefferson White (1808-).

Charles Jefferson White, the son of Samuel and Mary Polly married Belzora Hargis (1811-1870). Their children were: Martha (1839-1870), William (1844-), Hugh B. F. White (1846-) and Jordon S. White (1849-1930).

Jordon S. White (1885-1956) married Hanna White (1849-). Their child was Lonsdale White(1885-1956).

Lonsdale married Dessie Canedy(1891-1967). Dessie's parents were Clifford Canedy (1869-1960) and Alma Green (1860-

1940)

Sarah Katherine White (1913-1970), daughter of Longsdale and Dessie , married Albert R. Wood(1909-1995).

Sarah Katherine's first great grandparents on the Green side were Oliver B. Green (1833-1913 and Sarah Wood (1843-1917). Sarah Wood was the daughter of Joshua Wood (1817-1872) and Elizabeth Couch (1818-1877). Joshua's parents were Joseph and Leah (Greathouse) Wood. Elizabeth's parents were Levi and Cynthia (Higgins) Couch.

Membership notes:

Mary Bratton 3-9-1822

Rachael Bratton 1819, widow of James Bratton and daughter of Enoch Greathouse. Rachael was the second wife of Victor Wood

Alisahabeth Bratton-1836

Elmer Bratton-1936-Trans. To Lick Prairie C.C.

Mrs. Elmer Bratton-1936 Trans. To Lick Prairie .

The Briner Family

Sometimes in deciphering hand written information, it is difficult to make out names . This occurs even with the magnification of the computer. There was a question as to whether there were people in BP history and/or history of Wabash County with the names of Briner, Brines, Brinner, Brience and Brian. The following are the members of the Briner family that can be found in the record books and verified on 1870 and 1880 Federal Census records that they were in Wabash County during the 1870's and probably shortly after the 1860's Federal Census. In the 1850' s Federal Census they were residents of French Lick, Indiana and in 1886, Henry Briner was buried in the Hazelton Family Cemetery in Gibson County, Indiana.

Membership notes:

Henry Briner (1825-1886) 3-25-1866 letter from Mt. Prospect, Indiana

Martha J. Briner (1829-1886) 3-25-1866 letter from Mt. Prospect

John D. Briner (1847-1878) record of donations in 1860's. *He probably was married and on his own. He was not on the 1870 Census with the family.*

Mary A. Briner (1849-1875) by baptism 5-11-1868

Sarah E. Briner (1856-1893) by baptism 10-2-1871

Floyd S. Briner (1853-1875) by baptism 11-24-1872

William Briner by baptism 5-11-1868. *William was not listed on the 1850 Census and the 1860 census was not available. Also He was not listed in any information as a member of the Family, but there is room form him in 1851 which would place him on the two year interval between births. It is possible for him to have been born after the 1850 census and be out of the house in 1870.*

Henry Briner and Martha J.(Briner) Briner were married in 1846. Briner was also Martha J.' s maiden name. The above listed children were part of their family plus the following children: Thomas M. (1857-1938), Isaac Henry (1860-1925) and George Edgar (1868-). Also, on the 1870 Census was Orbit Briner(32) and John

Howard (15). At this time I feel that John D. Briner (1847- 1878) stayed in Wabash County and that the following children may his grand children from a child of John D. Briner or from the mystery man, William, or a J. D. Briner offspring:

Membership notes:

Sherman Briner 2-17-1895

Henry Briner 12-23-1900

Paulini Briner 11-22-1903

Mrs. J. D.Briner-Sept, 1911-Statement-died in 1963

Mrs. Luster Briner-Sept, 1911-died June 23, 1928

Catherine E. Briner 4-3-1865 could have been Mrs. John D. Briner

The Brines Family

Membership notes:

Elvina Brinner joined 2-27-1853. Died May 21,1854

maybe Brines. Also Mariah Brienice may be related to Roswell Brines.

Mariah Brienice 1819

“In 1816, quite a little colony left Allegheny County, New York to make their homes upon the wild frontiers. Among the nearly dozen families was Edward Brines. The group secured boats at the Alleghany River and floted down to the Ohio, and thence to Evansville, Indiana. Here they procured keel boats and came up the Wabash River, landing at Old Palmyra.. Five families settled in Lancaster Precinct the others in Friendsville, Illinois”.—History of Lawrence, Edwards and Wabash County Illinois.

The Brines were one of the first families to settle in this area of Southern Illinois. Edward built a farm. He died about 1819 at the age of 53 in Friendsville, Edwards county, Il, which became Wabash County in 1824. On the 1820 census, Edward’s wife, Patience(Cook) Brines is listed as the head of the household. Patience lived the rest of her life in the Friendsville community and was an early member of Barney’s Prairie’s Christian Church and evidently served until her death in 1855. Patience’s 2nd great grandfather was Josiah Cooke (1610-1673). He was a tavern keeper, town clerk and colonial Plymouth constable. Josiah was probably born in Zuid Holland, Netherlands and died October 17, 1673 in Eastham, Massachusetts.

Russell Brines (1804-1881) was born in Seneca, New York. His father was Eward Brines and his mother was Patience Cook. He made the trip to Wabash County with his parents. He had siblings of Roswell, Levi, Martha Patience, Edward , Lyman, Jefferson, Asahel, Charles, Levi and Edward. Further dates have not been found as yet, but Roswell may have attended BP. Roswell Brines is mentioned in the 1826 minutes of Record Book I. Patience Brian probably should be Patience Brines and could either be Patience (Cook) Brines or Martha Patience. From Record Book I it is recorded that Patience Brian died 7-25-1855. Patience (Cook) Brines was listed as the head of household for the Brines family in the 1820 Federal Census taken at Friendsville. This seems to have been Patience's home for life. Since Patience Brines died in 1855, it seems evident that Patience Brian was the same person as Patience Brines. Another possible Brines is early member, Mariah Brience.

Russel Brines (1804-1881) moved from Friendship, New York to Wabash County. He settled near Bellmont, Illinois. He married Eleanor (1808-1874) in 1832. Their Children were William Brines (1830-), Julia A. Brines (1833-1880), Mary Brines (1836-), Edwin Brines (1837-), Henry Brines (1840-), Russel Brines (1844-), and Harvey Brines (1848-)

Henry Brines (1840-) was born in Wabash County and married Elizabeth Jane "Lizzie" Mull (1846-) in 1864. In the 1880 Federal Census they were living in Bonpas , Wabash County, Illinois. The people listed in this census with ages in parenthesis were Henry Brines (40), Elizabeth Brines (34), Rosel Brines (15), Charles Brines (11), Thomas Brines (8) , Herbert Brines (5), Harry Brines (4), Zenos Brines (2) and an infant. Lizzie Mull lived in Columbia, Martin, Indiana previous to her marriage.

The Buchanan Family

In 1802, Joshua Buchanan (1778-1854) married Susannah Ann Wood (1783-1854) at Bowling Green, Ky. Susannah was the daughter of John Wood and Martha Ogle. Their son was John William Buchanan (1802-1872)

In 1829, John William Buchanan(1802-1872) married (1) Mary Pauline Litherland (1813-1848). Their children were Lydia Maria (1830-1880), Joshua (1835-1912), John Wood (1837-1892) and Elizabeth (1840-1852). (2) Mary "Polly" Armstrong (1824-1867) in 1849. He and Polly's children were William Willis (1850-1926), Ann Elizabeth (1852-), Risley Tilton (1854-1930), Martha Jane (1857-1931), Walter Couch (1860) and Thomas

Armstrong (1864-1931).

John Wood Buchanan (1837-1892) married Mary L Oman (1842-1925). Mary was the daughter of Jacob Oman (1812-1884) and Ann Hazelton (1819-1874). John Wood and Mary's children were George (1859-1916), Joseph W. (1862-1942), Lewis J. (1865-1889), Bertha (1867-1901), Persilla Jane (1867-) and James (1873). A John Jr. Buchanan is the same person as John Wood Buchanan.

Bertha Buchanan (1867-1901) married Alfred N. Simonds

William Willis Buchanan (1850-1926) married Hannah Harness (1854-1925) in 1874. Their children were: Nola May (1875-1890), Adam N. (1881-), Ida Lizzie (1888-1906), Newton (1890-) and Mary Ellen (1893-1986).

Joshua Buchanan (1835-1912) Married Mary Payne (1838-) in 1856. Their children were Harrison J. (1857-1939), Nancy Urima (1858-1880), Vinna C. (1859-), Burke (1864-) and Orange W. (1865-1920). (2) Mary Louisa Canedy (1845-1908). (3) Emma Pifer (1857-)

The Campbell Family

James Campbell (1807-1879) and Mary Polly Prichett (1808-1876) came to Illinois in 1851 with their four children, an aunt, an uncle and a hired hand. The trip from Wilson County, Tennessee was made by wagon, on foot and on horseback. James and Mary Polly's children were Elizabeth (1827-), Ceila (1830-1872), Jane (1835-1922), Sara (1837-1910), and James William (1839-1913).

James Jr. Campbell or James William Campbell (1839-1913) and Martha Ann Newkirk (1842-1879) were married December 31, 1861. James and Martha's children were Charles Henry, Mary (1865-) and Clara (1867-). The 1870 Federal Census lists Eliza Newkirk (age 3 years) as being a member of their household. James William and Martha were born in Tennessee. Martha's father was Zechariah Newkirk. Martha and James are buried in the Gard's Point Cemetery. James Jr. or James William was also married to Judith Wood (1836-1897) and Laura Frick (1857-1917).

Charles Henry Campbell (1864-1940) and Sarah Elizabeth Reel (1870-) were married March 11, 1888. Their children were Frederick "Fred" Earl (1888-1957), Pearl (1889-1935), Ansel Robert (1892-1963) and Frank Elbert (1896-1942). Sarah's parents were David Simmonds

Reel(1830-1899) and Margaret Gard (1832-1926).

Ralph G. Campbell (1908-1983) was the son of Fred Campbell (1888-1957) and the grandson of Charles H.(1864-1940) and Sarah E Reel (1870-). Ralph's wife was Ada Kathryn Mundy (1911-1987).

Jane Campbell (1835-1922) married George Washington Keen (1827-1923) on February 17, 1853. They were married by Thomas Armstrong the judge of the county court. Mrs. Keen had a cow, a horse, some bed clothing, and a hundred and twenty-five dollars given her by her father at the time of the marriage. Mr. Keen had fifty acres of cleared land, and six head of horses. George Washington Keen was the grandson of Peter and Jemima Keen who were charter members of Barney's Prairie Christian Church. His father was Dennis Keen (1798-1854) and his mother was Margaret Compton (1804-1893), the daughter of Levi Compton (1766-1844) and Rosanna Phinisse (1770-1810). Margaret Keen and Dennis are recorded in Record Book I as joining Barney's Prairie Christian Church on 6-12-1836

Membership notes:

Laura Campbell joined Barney's Prairie by letter 9-11-1898. This is Laura Frick (1857-1917. She married James William Campbell.

Martha (Newkirk) Campbell 6-26-1859

Hester Campbell-letter from Albion 6-26-1859

James Campbell-8-4-1878

Mary E. Campbell 8-4-1878 Probably Martha and James William's daughter. She would have been 13. It is my feeling that James William was baptized at the same time Mary E. was.

Almyra Campbell 1891

Earl Campbell-Sept, 1914-Died 8-6-1932. This was Ralph's father, Frederic "Fred".

Maude Garwood Campbell Sept, 1914-died 5-24-1976. Ralph's mother?

Adele Campbell 9-24-1911

Clarence Campbell 9-24-1911
Clarinda Campbell 9-24-1911

Charles Campbell-Oct, 1928
Lizzie Campbell-Oct, 1928
Ralph Campbell (1908-1983) Joined by baptism-Oct, 1928

Kenneth Russell Corrie (1913-1992) married Gertrude Marie Price (1915-2005) in 1935

Membership notes:

Marie M. Corrie 10-8-1978 Trans in. Died 2005
Kenneth Corrie-1985-Trans in -died Oct. 1992

The Couch Family

Levi Couch (1783-1852) was the son of Revolutionary soldier, Ebenezer Couch, Jr and Sarah Kinney Bostick (1748-1822). He was the grandson of Revolutionary patriot, Ebenezer Couch, Sr (1709-1797 and Ann Crane (1711-). He married Cynthia Higgins(1785-1828) in 1802. Cynthia (Higgins) Couch was a charter member of the Barney's Prairie Christian Church. She died 2-18-1828 at the age of 43 years.

Hiram Ransom Couch (1809-1874), a son of Levi and Cynthia Couch married Sarah Mary Starkey (1809-1880). Their children were Harvick Couch, Sarah K. Couch 1831-1889), Levi D. Couch (1834-1912), Ester Cynthia Couch (1837-1923), Hester Couch(1837-), Walter Ransom Couch (1839-1917), Ebenezer Bostwick Couch (1842-1925), Bradley S. Couch (1844-1930), Charles Edward Couch (1846-1912), Susan Fordyce Couch (1848-1928) and Harriet E. Couch (1854-1912).

Walter R. Couch was the son of Hiram and Mary Couch. He married Exima Wood (1843-1888) who was the daughter of Joseph and Charlotte(Keen)Wood.

Bradley S. Couch (1844-1930) married Mariah Greathouse (1848-1927). Their children were Marcy, Della H., Mary Esther Couch, Ed , Sarah H. , Sadie K., Theresa, Charles B.

Ebenezer Couch, a son of Levi and Cynthia (Higgins)Couch, was born in

1806. His first wife was Esther Prout and his second wife was Mary Louise Pool (-1901). Ebenezer Couch, Jr(1845-1922) was born to Ebenezer and Mary Louise Couch. He married Rachael Gaddy (1851-1900) November 3 1878.

Ebenezer Couch Jr(1845-1922) and David Couch (1850-1928) were born to Ebenezer and Mary Louise Couch.

Ebenezer Couch Jr married Julia Angeline Pool (1850-1874) October 25, 1869. Gilbert Sharon Couch (1870-1946) was born to Ebenezer and Julia. He married Katie Elizabeth Hinterliter (1878-1963) and to their marriage Gilbert H. Couch (1903-1959) was born.

Charles Edwin Couch(1879-1966) was born to Ebenezer and Rachael Couch. Charles Edwin married "Maggie" Elizza Andrus (1884-1964) October 18,1900. Elizza Andrus was the daughter of Marcella and Elizza(Keen) Andrus , and the granddaughter of Silas and Elizabeth (Williams) Andrus (1814-1901).

One son born to Charles and Maggie was Percy Sharon Couch(1901-1977). Percy Sharon Couch married Madora Williams (1900-1977).

Another son, Melvin Couch ,was born to Charles Edwin and Elizza. Mary Irene Summers (1913-2004) married Melvin Couch. Mary Irene transferred from Lancaster in 1979. Their children were: Shirley Van Matre, Friendsville; and Alice Allen- husband , Glenn, of Mt. Carmel.

David Couch (1850-1928) married Louisa J. Smith (1850-1889). Harvey Couch (1881-1932) and Noble Ebenezer Couch (1875-1951) were born to this marriage.

Noble Ebenezer Couch (1875-1951) married Grace Anna Shepard (1878-1944). Their son was Emmett David Couch (1898-1975). Emmett married Jennie Bell Leek (1902-1982).

Elizabeth Couch (1818-1877) married Joshua Wood (1817-1872) Elizabeth and Joshua 's daughter, Sarah Wood (1843-1917), married Oliver Green (1833-1913)

The Courter Family

In 1823, William(III) Courter married Cynthia Chaffee. Edward Hammond Courter (1827-1884) mar Harriet Amanda Daly (1828-1876) in 1848. His parents were Jacob Courter (1794-1844) and Rachael P. Hammond (1794-1867). William Courter III was Edward Courter's uncle. The designation of "III" was placed by this William Courter's name in order to not confuse him with William (the Elder) Courter who was Jacob's son and William III's son William Franklin Courter. In addition to this, Edward and Harriet named their second eldest son William F. Courter (1848-1924). The emigrant Courter was William Courter, Sr. Then his son was William Courter, Jr. Matthew Courter was the son of William Courter, Jr and the father of Jacob Courter(1794-1844) and William III Courter.

William F. Courter (1848-1924) mar (1) Mary Jane Fox (1854-1880). William and Mary Jane's daughter was Lovilah Courter (1877-1961). William F. Courter mar Myrtle Adams(1864-1943) in 1883. Lovilah Blood's grandmother was Lovilah Courter.

Lovilah Blood is the daughter of Harvey Everett Blood (1906-1988) and Madora Chapman (1910-1998). Her paternal grand parents were Harvey Everett Blood (1881-1906) and Nancy Elizabeth Gilmore (1886-1983). Her maternal grand parents were Charles Frederick Chapman (1875-1957) and Lovilah Courter (1877-1961). It is through her name sake grandmother that Lovilah reconnects with her ancestors in Christian service at Barney's Prairie Christian Church. Lovilah's first great grand parents on the Courter side were William Franklin Courter (1848-1924) and Mary J. Fox (1854-1880). Continuing on the Courter line, her 2nd great grand parents were Edward Hammond Courter and Harriet Amanda Daly. Other Courters who were a part of the early development and service of Barney's Prairie are a part of the established history. Lovilah is currently an elder and has performed the duties of secretary of the board, song leader and Sunday School teacher.

Emily J. Craig(1840-) 11-3-61 was the wife of John D. Craig (1838-). They

were married in 1867. No connection has been made between them and Angela Craig 11-30-1975 who transferred to Mt. Carmel.

The Dale Family

In 1815 Jarvis Dale married Francis Chaffee. Other information stated that Jarvis Dale later married Patience Chaffee.

Jarvis Dale (1781-1836) and Frances Chaffee (1782-) were the parents of Barbary Dale (1818-1865) who joined BP 8-18-1840. She was Mrs. Samuel Shadle (1811-1866) and the mother of William Shadle (1845-1891).

Ellsworth Adams (1865-1939) married Ola Shadle (1868-1944) in 1893.

Ola was the daughter of William Shadle (1845-1891) and Cassandra Williams (1845-1873). Their children were Ruth Adams (1894-1969), Lester Guy Adams (1897-1973), Freda Pauline Adams (1900-1982), Freddie Paul Adams (1900-1900), Arthur Ellsworth Adams (1908-1908), and Orville Shadle Adams (1908-1950). None of the children are recorded as being members of Barney's Prairie.

Notes and comments from Record Book I.

Patsy Daily joined 1819 *Could be Patsy Dale. Same pronunciation of Daily and Dale. Patsy Dale???? Confession of error 6-11-1825. It is possible that Patsy is a nick name for Patience Chaffee who was the second wife of Jarvis Dale.*

Gervase Dale??? Confession of error 6-11-1825 *Probably Jarvis Dale.*

Barbry Dale 8-18-1840- Barbry Shadle

The French Family

Zeba B. French (1784-1845) and his wife, Theodory Lay (1768-1858) were probably charter members of B.P. They were married in 1810 and each died in the Lukin township of Lawrence County. An assumption has been made that Deborah French who joined in 1819 from Record Book I is the same person as Theodory. Otherwise, there is probably an unaccounted sibling of Zeba's. Their children were: Olive French (1810-1847), James French (1812-1887), Chauncey Adam French Sr (1816-1869), Almond French (1820-1845), Zeba French (1826-1847), William E. French (1830-1877) and Rebecca French (1833-1850).

From Barney Prairie's Record Book I:

Deborah French 1819 ?? *Theodory*

Zeba French 1819

Almond French-6-14-1840

Elizabeth French 8-30-1841 (letter) *Almond's wife??*

All of the French family seem to have gone to Lukin, Lawrence County which is just into Lawrence County north of Wabash. Also, there is a French Cemetery located in Sumner, Lawrence County, Illinois.

The Frick Family

Christian Wilhelm Frick (1868-1926) and Matilda Schiek (1868-1950) arrived in Wabash County from Germany in 1881. Their children were Edward Elvan Frick (1894-1972), Minnie Frick (1895-1980) and Clara Evelyn Frick (1897-1977).

Edward Elvan Frick (1894-1972) married Elva Liddle (1896-1973), Their children were Evelyn M. Frick (1916-2005), Raymond Edward Frick (1919-2000) and Allie Matilda Frick (1923-1987)

Allie Matilda Frick (1923-1987) married William Starrett Wood (1923-1995) on July 20, 1950.

In 1915, Minnie Frick (1895-1980) married Clifford Noble Price (1822-1947). Their children were Irene Matilda Price (1916-1993) and Noble Edward Price (1925-2001).

Clara Evelyn Frick (1897-1977) married Wendel E. Liddle (1894-1980). Born to this marriage were Ivan S. Liddle (1917-), Gladys A. Liddle (1919- and Donald E. Liddle (1925-2000).

The following membership record and notes are in the record books for BP:

Christian Frick 9-1911-died 1926

Matilda Frick 9-1911 trans.to Mt. Carmel M. E. 12-20-32. Mrs. George Kern

Edward Frick 9-1911-died 3-19-72

Elva Liddle Frick 11-20-1929 Trans away- died 5-22-1973

Clara (Frick) Liddle 9-1911-Trans. to Mt Carmel 1949 Died 5-22-1977

Minnie (Frick) Price 9-1911- death 2-7-1980

Evelyn Frick 11-20-1929-Trans to Mt. Carmel. Mrs. Charles Schrader

Raymond Frick 11-20-1929 Trans to Mt. Carmel C.C.

Allie Frick-1936- Trans to Mt Carmel C. C.- Mrs. William Wood
Helen Frick 04-1943-Trans. to Mt. Carmel(Mrs. Richard Langford)

*Ann Liddle 8-30-1841

Wendell Liddle 11-20-1929 Trans to Mt. Carmel

Gladys Liddle 11-20-1929 (1943 Formal Admission) Trans to Mt Carmel in 1949)

Ivan Liddle 11-20-1929 Trans to Kirkwood, Mo

Donald Liddle 1936

** Ann Liddle is probably related in some way to the others listed. The family could have moved and came back or were not active between 1841 and 1929. George E. Liddle (1860-) is believed at this time to be the father of Wendel Liddle. On the same census, an Ella Wood (1860-) was listed. From the BP records an Ella Wood joined BP in Aug. 1880-died 1947 There is also a Verla Fern Liddle (1899-1972) who married Clarence Farris Wilkinson (1898-1972) in 1918. Verla Fern's parents were David Runyon Liddle (1863-1956) and Lora Louise Hinterliter (1863-1913).*

The Fry Family

In 1884, Frank Fry (1869-) married Alice Morgan (1868-) . Their son was Alonzo Fry (1890-1961). In 1914, Alonzo married Amelia Odom (1897-). Alonzo and Amelia joined BP in February of 1929. Later they transferred to Lancaster. Their son was John Fry (1914-1955). There is no record of John's membership. Have not been able to make a connection with the six persons have the name Fry who joined BP from 1889 to 1893.

George Frederick Goodart (1824-1892) married Nancy Litherland (1820-1865). Nancy was the daughter of early settlers George Sr. Litherland and Catherine Courter. George V. Goodart (1853-1911) was the son of Nancy and George.

George V. Goodart married Emily Wood (1856-1930) in 1877. Emily was the daughter of Ira Wood (1824-1875) and Rufina Keen (1826-1908).

The children of George V. and Emily were: Grace Goodart(1877-), Edgar Hershel Goodart (1879-), John Allen Goodart (1883-), Ira Glen Goodart (1885-1948), Sug W. Goodart (1888-), Harvey C. Goodart (1893-1968), and Freda F. Goodart (1897-)

Edgar married Elizabeth Watt.

The Greathouse Family

Daniel Greathouse married Catherine Shadle 4-18-1819

Enoch John Greathouse (1784-1834) married Rebecca Wood (1794-1817)

Enoch Greathouse married Jane Armstrong in 1818.

Jane (Clark) (Armstrong) Greathouse

Rachael (Greathouse) Bratton was the widow of James Bratton and daughter of Enoch Greathouse.

Elizabeth (Greathouse) Majors (1778-) is listed as an early member of Barney's Prairie along with her husband James Majors (1782-1819)

John A. Greathouse (1822-1885) married (1) Hester Kaericher (1822-). John and Hester's children were: Sarah Jane (1844-1929), George (1846-1856), Mariah E. Greathouse (1848-1927), John E. (1852-1898) and Evaline (1857-). John married (2) Almira Fox (1823-1911) in 1866

Mariah E. Greathouse (1848-1927) married Bradley S. Couch (1844-1930).

Aaron Greathouse (1816-1879) married Eliza J. (1820-). Their children were: James E. (died young), Mary C. (1847-1900), Leonard L (1850-1851), Isaac (1853-1855), Frances A. "Fannie" (1854-), Elizabeth (1856-), John W. (1857-1864), William (1858-) and Sarah E. (1859-1882)

Higgins, Jackman and Cusick Families

George W. Higgins (1756-1816) married Patience Mapes (1760-1820). George W. Higgins was a Colonel in the Connecticut Volunteers in the Revolutionary War. George and his wife Patience had 8 children: Ransom, Willis, Anna, John, Lucille, Emma, Patricia, and Nancy. Ransom became a farmer and a miller. John took up carpentry and Willis became a gunsmith and later taught school. In 1816, several families, including George W. Higgins and his sons, Willis and Ransom left Alleghany County, New York to come to Edwards County, Illinois (now Wabash County). Ransom built the first water mill at Barney's Creek. John Higgins came after and settled at Mier (Lancaster precinct) where he built the first log house in 1817. Some 18 of these early settlers are buried in the Old Lancaster Cemetery.

In 1802, Ransom Higgins (1783-1852) married Mary Polly Barney (1787-1836). They were married in New York.

Richard Jackman (1775-1850) and Sarah Decker Ramsey 1764-1845) were married in 1779 . Their children were: Allan Ramsey (1799-1877), Elizabeth (1802-1833), Edward (1804-1864), William Robert (1808-1879), Basil (1809-1852), John (1821-1893), Richard (1823-1857), Sarah (1826-), Mary Ann (1835-1907).

In 1823, Allan Ramsey Jackman (1799-1877) married Sarah Barber (1802-1872). Their children were: Ann(1825-1886), Susannah (1829-1874), Sarah “Sally” Jane (1831-1855), Elizabeth (1833-1907) and Mary J. (1836-1851).

In 1852, Sarah Jane Jackman married Isaac H. Cusick (1825-1857). Their children were Hiram Jackman Cusick 1852-) and Allen Ramsey Cusick (1854-1886). The “H” in Isaac H. Cusick may be Hiram. Hiram Cusick -joined 6-1-1850 and Sarah Cusick-joined 6-11-1850.

Mary Cusick-joined 7-7-1850 and George Cusick-joined 8-22-1852. Mary and George were probably siblings of Isaac H. *When the congregation at Adam’s corner was formed the “Cusicks and “Jackmans moved their membership from BP to Adam’s Corner. And later the Cusicks were prominent in the Allendale Christian Church.*

Henry James “Harry” Cusick (1774-1827) married Thamar Conklin (1771-1864). They lived in Ulster, New York. One of their children, Hiram Cusick (1802-1877) married Sarah Harness (1804-1848) in 1824

Robert George Cusick (1833-1866) was born to Hiram and Sarah in Ulster, New York. Hiram rather than Isaac H. may have joined BP 6-1-1850.

Robert George Cusick (1833-1866) married Mary Jane Leek (1833-1912) . Their children were Emily J. Cusick (1855-1874), Margaret A. “Maggie” Cusick (1856-1877), John William Cusick (1858-1879), George F. Cusick (1863-1946).

Alan Jackman and Edward Jackman were early members of BP. They probably joined as young unmarried men and later Alan became a significant leader. It is my opinion that Richard Jackman lived for a short time in the BP area and then took all of his family except Alan to Denison Township in Lawrence County. Some members of the Jackman family lived in St. Francisville. Alan was a significant leader in the formation of the Christian Church at Adams Corner in

1850. In 1823, Alan married Sarah Barber in Rush County, Indiana. Federal Census' give his residence in Wabash County in the 1840-1870 years. There is another early Jackman recorded in Record Book I that is too difficult to decipher..

Alan Jackman joined Barney's Prairie in 8-30-1841. He was made a deacon 6-1-1850.

The Keen Family

Peter Keen (1761-1850) married Jemima Gard (1769-1855). Their children were Angeline, Daniel, Dennis and Ira.

Angeline Keen (1791-1859) married James Pool (1791-1856). Their children were: Lemon Pool, Mary S. Pool, Orange W. Pool(1822-1884), Lorenzo Z. Pool, Elhanaan Pool, Ninovan P. Pool

Orange W. Pool married Maria Louisa Smith(1826-).

Chester D. Pool(1866-1938 married Sadie K. Couch (1874-1917). Their children were: Edna, Morris L, Louisa, Tressie, and Grace.

In 1815, Daniel Keen (1794-1874) married (1)Mary Compton (1797-1831). Their children were Ezra Baker Keen (1822-) and Peter Phinisey Keen (1826-1862). Daniel married (2)Julida McClane(1807-1873). Their children were Ezra Baker Keen (1821-1900), Jemima Keen (1832-), Mary S. Keen (1835- Thomas Keen (1837-1869), Dortha Keen (1839-1870), Hannah Keen (1841, Sarah Keen (1849-1860).

Dennis Keen (1798-1854) married Margaret Compton(1804-1893). Their children were George Washington Keen (1827-1923), Nancy Keen (1829-1830), Edwin Keen (1832-), Rosanna Keen (1835-1932), Levi C. Keen (1836-) Peter Keen (1841-1869) and Jemima Keen (1850-1933).

George Washington Keen (1827-1923) married Jane Campbell (1835-1922) on February 17, 1853. They were married by Thomas Armstrong the judge of the county court.

Ira Keen (1800-1887) married Eleanor Jordan (1801-1859). Their children were: Charlotte Keen (1823-1884), Albert B. Keen (1830-1928),

William C. Keen (1838-1912), Mariah Louisa Keen (1841-1924) and Jordan Keen (1843-).

William C. Keen (1838-1912) married Mary C. Goodart (1849-1863) in 1868. Their children were: Etha (1869-), Sue (1872-), Rolla Birk Keen (1875-1952). After the death of Mary Goodart, William married Clara Evaline Liddle(1866-) in 1885. Beulah (1885 and Mattie (1889-) were born to Clara and William. Hallie (1848-) became William's third wife in 1890.

In 1896, Rolla Birk Keen (1875-1952) married Florence Anna Pool (1881-1958). Their daughter was Marjorie A. Keen (1912-2002)

Miss Marjorie Adell Keen of Mt. Carmel, was born Feb 1, 1912, in Friendsville, Illinois, and died Oct 9, 2002, at the Oakview Heights Nursing Home where she had resided since August 29. She was the only child of Rolla B. Keen and Florence (Pool) Keen, and was a descendent of prominent pioneer families in Wabash County. Her great-great grandfather was Peter Keen, who served in the Revolutionary War and her grandfather was William Courter Keen who served in the Civil War.

On her mother's side, she descended from Elder James Pool, who was the first preacher of Barney's Prairie Christian Church in 1819. He was married to Angelina Keen and among their grandchildren was James, who taught in the Friendsville Academy and served as postmaster; William, who was a Methodist minister and served in the Olney District for six years as District Superintendent and John Franklin Pool who was Marjorie's grandfather (cousin and her grandfather). All are buried in the Friendsville Cemetery.

Marjorie was a graduate of Mt. Carmel High School and the University of Illinois at Urbana with a B.S. degree in Education she taught school, mainly in the elementary grades, in Mt. Carmel for over 34 years.

The parents of Romaine L. Keen (1872-1946) were Albert B. Keen (1830-1928) and Martha E. Shoaff (1837-1881). Albert and Martha E. were married in 1860. Other children were Mary Lizzie Keen (1861-

1891), William Keen (1863-) and Alberta Keen (1875-). Mission minutes from 1919-1923 list a Miss Manie Keen and from 1924-1933, Romainia Keen is listed. Romaine's mother is the daughter of Martha Shoaff (1800-) and Jacob Shoaff (1794-). Martha E. was the sister of Ross and John Shoaff.

From BP records:

Clara Keen 7-24-1888 death 1955
Alberta Keen 9-3-1888 Death 1963. (Mrs. Thomas Besley)
Romania Keen 6-1885 died 12-1946
Etha Keen 6-28-1886
Louise Keen 9-3-1888
Clara Keen 7-1887 died-1955
Rollie (Roley) Keen 10-31-1892 Died-1952
Beulah Keen 12-3-1897
Paul Keen 11-22-1903
Mattie Keen 11-24-1907
Caleb Keen-1911

Lyman Keneipp (1878-) and Ruth (Green) Keneipp (1879-) joined the BP congregation on 11-1923 by transfer of membership. Their son, Arthur Ray Keneipp (1916- 1982) joined by baptism on July 15, 1928. Lyman was the son of Shadrach E. Keneipp (1841-) and Lucinda J. Kneipp. Lucinda was from Tennessee and Shadrach was from Illinois. They had lived in Lukin, Lawrence, Illinois. Ruth's father was Oliver Green (1833?-1913) and her mother was Sarah Wood (1843-1917), the daughter of Joshua Wood (1817-1872) and Elizabeth Couch (1818-1877). Her grandparents were Joseph and Leah Wood on the paternal side and Levi Couch and Cynthia Lucy Higgins on the maternal side. Ruth and Lyman were quite active in the missionary societies from 1923-1931.

Leek Family

Henry Leek (1790-1857 and Tryphena Hulbert (1793-) were the parents of Robert Henry Leek (1809-1877). Robert Henry Leek married Margaret Philpott (1810-1895). Robert and Margaret's children were Sarah A. Leek (1832-1918, Mary Jane

Leek (1833-1912), Elizabeth Leek (1834-1930), Henry Leek (1836-1898) ,John Leek (1839-1930), George W. Leek (1843-1858) , Francis Marion Leek (1845-1929), Margaret Leek (1847-1930), Harriet R. Leek (1850-1852) and William Franklin Frank Leek (1853-1923) .

Robert H. Leek joined BP in 1842 and was chosen as a deacon in 1850 and an elder in the 1860's.

John Leek(1839-1930 and his wife, Elizabeth Catherine Wood (1841-1913), joined by letter in 1868 from the congregation at Union School House. Elizabeth Catherine was the daughter of John Wood (1803-1891) and Katherine Bratton (1808-1878). John Leek was chosen as a deacon in 1871. John Leek continued to serve as a deacon and was elected secretary of the board in 1877. Elizabeth "Catherine" and John's children were George Wood Leek (1860-1940), Sara Elizabeth Leek (1862-1943), John Alanson Leek (1864-1947), Robert Frances Leek (1866-1947), William Oliver "Ollie" Leek (1869-1951), Norman Leek (1871-1948) and Nelson Leek (1874-1899).

Norman Leek married Susan E. (1893-). Their children were Orville W. Leek (1913-), Viva D. Leek (1917-), Laura E. Leek (1919-), Mary C. Leek (1923-) and Evalina Leek (1926-).

Mary Jane Leek (1833-1912) married Robert George Cusick (1833-1866). Their children were Emily J. Cusick (1855-1874), Margaret A. "Maggie" Cusick (1856-1877), John William Cusick (1858-1879), George F. Cusick (1863-1946). Robert George Cusick's parents were Hiram Cusick (1802-1877) and Sarah Harness (1804-1848).

From BP records:

Robert Leek (1809-1877)3-20-1842 Deacon 6-1-1850

Mary Jane Leek (1833-1912)- 5-25-1851

Sarah Ann Leek (1832-1918)-5-25-1851

Catherine Leek(1841-1913) 4-12-1868 letter from Union School House.

John Leek 4-12-1868 from Union School House

Sara Elizabeth Leek(1862-1943) 4-12-1877

Martha Wood Leek 1819???

Mrs. Norman Leek 1936 Trans

Laura Leek1936-trans (Mrs. Swandner)

Mary C. Leek -1936 Trans

Leek -1936

Reta Leek 5-2-1954

The Litherland Family

George O. Litherland (1783-1865) was born in Maryland. His parents were John K. Litherland (1750-1807) and Mary Nancy. He married Catherine Courter (1793-1879) in Kentucky in 1806. Catherine was the daughter of Matthew Courter (1780-1814) and Mary Tindall (1772-1816). George and Catherine moved to Edwards County, Illinois in about 1816. Their children were William Litherland (1808-1844), Matthew Litherland (1811-1864), Mary Pauline Litherland (1813-1848), John Buchanan Litherland (1816-1864), James Litherland (1817-1850), George Litherland (1819-1864), Nancy Litherland (1820-), Elisha Litherland (1822-), Catherine Litherland (1824-1872), Rebecca Litherland (1827-), Ira Litherland (1829-), Sarah Elizabeth Litherland (1831-), Amy Litherland (1835-) and Martha Litherland (1837-). In the Federal Census for 1860, twelve year old Manda Litherland was a member of the George Litherland household.

In 1830, John B. Litherland (1816-1864) married Elizabeth *Courter (1818-1862). **The Litherland Family Tree, gives Elizabeth Courter's parents to be Joseph and Leah (Greathouse) Wood. Elizabeth may have been married to a Courter and in a second marriage, married John B. Litherland.* John B. Litherland died in Vicksburg, Mississippi on October 8, 1864.

John and Elizabeth's children were Leah Litherland (1831-1905), Harriet Litherland (1832-1912), George Ogle Litherland (1833-1910), William Courter Litherland (1836-1856), Jane Litherland (1838-1850), Joseph Litherland (1841-1910) and Mary Litherland (1841-1919).

The following was taken from BP records:

Catherine Litherland 7-17-1819

George Litherland 7-17-1819

Diantha Litherland 1819

Matthew Litherland 8-18-1840

John Litherland 8-30-1841. Exc 1-22-1843

Ira Litherland -joined 6-1-1850

Elizabeth Litherland -joined 6-1-1850

Hester Litherland -joined 6-1-1850-Mrs. Ira

Mary Litherland -joined 6-1-1850

Leah Litherland-joined 6-11-1850

Martha Litherland 8-1-1852 Reclaimed
Mary Litherland-1853
John Litherland 6-26-1859
Malinda Litherland 9-3-1854
Lucinda Litherland 9-3-1854
Catharine Litherland 5-23-1858
Transilana Litherland 6-13-1858
Mary Litherland 6-26-1859
William Litherland 7-10-1865 restored
Matthew Litherland(1866)
L.M. Litherland (1866)
James Litherland(1866)
Polly Litherland(1866)
Marshal Litherland 8-17-1880
Matthew Litherland 12-23-1900 restored
Mrs. Hugh Litherland-11-1940
Litherland, Betty 04-1943 -Trans out- Mrs. Donald Gibbons

George Marx (1904-1988) married Mabel Esther Majors (1904-1988).

George's father was George Frederic Marx who was born in France. George and Mabel's children were Aleta Elenon Marx (1925-1981) and Georgia Marx who was born in 1930. George and Mabel became members of BP 11-20-34, Aleta became a member by baptism and confession in 1936 and Georgia became a member by baptism and confession in September of 1943.

Notes on the McFarland and Mundy Families

Jane McFarland-8-18-1839
Rachael McFarland 12-5-1841 wife of William McFarland

Irena Wood (1823-1895) married John McFarland (1821-1856) in 1845. She Joined BP 9-3-1854. After John's death she married James Monroe Mundy (1817-1877).

Isabelle Mundy(1859-1936) 10-20-1878. Daughter of William R. and Sarah Mundy
Mary(Risley) Mundy(1835-1922) 8-9-1880
Maud Mundy 11-6-1893
May Mundy(1917-)sister of Ada and Rose 10-15-1928
Rose Mundy(1915-) 7-15-1928 Trans.out Rose(Mundy) Cranor

Ada Kathryn(Mundy) Campbell(1911-1987) 10-28-1928 Trans in Ralph G. Campbell's wife. Daughter of William G. Mundy(1879-1961 and Jennie Sharp (1884-1957)

Goldie Mundy 11-20-1934 trans away 3-18-55

Fern Mundy 11-20-1934 Trans away

Sharon Mundy 11-3-1929 Mrs. Leo Block died 4- 1930

Goldie Mundy 11-20-1934 trans away 3-18-55

Fern Mundy 11-20-1934 Trans away

The McNair Family

Parents of Charles Wilson and John C. McNair were Hugh McNair (1765-1845) and Phoebe Philpot Torbert (1761-1817). They lived their lives in Livingston, New York. Their parents were from Ireland.

Charles Wilson McNair (1795-1855) married Amelia Gard (1802-1867) . Their children were: Martha, Phoebe Ann, Seth, James Pickett McNair (1824-1897), James Perry McNair (1824-), Mary Belle McNair (1825-1888), Mary B. McNair (1828-1852), Henrietta Gaylord McNair (1835-), Alfred McNair (1835-1905), Susan Pratt McNair (1840-), Margaret Tate McNair (1842-), Charles Dodderidge (1844-1864). Charles W. McNair remained in Wabash County all of his life.

James Pickett McNair (1824-1897) married Margaret Ann Denison (1828-1900).

Charles Eliot McNair (1853-1940) married Emma Lilas Besley (1866-)

Hugh McNair (1886-1967) married Alice F. Smith (1884-) Their child was Marjory Alice McNair (1906-1983). Marjory married Burr Hoover Glenn (1903-1987). Hugh was a grandson of Samuel C. Besley (1834-1923) and Martha Lewis (1841-) and according to the Federal Census of 1900, Hugh lived with his grand parents.

In 1819, John C. McNair(1794-1869) married (1) Charlotte Jackson (1798-1827) in Edwards County, Illinois. John Jackson McNair(1820-1896) was born to John C. and Charlotte.

After the death of Charlotte, John C. McNair(1794-1869) returned to Livingston, New York and lived the remainder of his life in New York. Evidently, in 1827, John married his second wife, Mary Eaton (1805-) in New York. Mary and John's children were George Washington McNair (1829-), Benjamin Franklin McNair(1830-1887), Thomas Jefferson McNair(1833-1909) , James Monroe McNair(1835-), Isabella Graham McNair (1837-1913), Victoria McNair (1839-1885) and Martha Jane McNair(1842-).

The Felke and Mull Families

Emily Moyer Felke (1840-1921) married (1) William B. Rice (1824-) in 1860. Their children were Isabelle (1864-), Alice (1867, Ulysses G. (1869-), John A.L. Rice (1870), and Sherman Rice (1873-).

In 1874, Emily Moyer Felke (1840-1921) then married (2) John Mull (1815-1889). Their children were Emily (1875-) and Noah C. Mull (1878-). Emily Moyer Felke spent a good portion of her life in Friendsville. Isabelle Rice joined BP by confession and baptism on 10-20-1878. Noah Mull joined BP by confession and baptism on 12-18-1894. A Mary Mull joined BP by confession and baptism on 9-21-1895. Mary could be Noah's wife. Noah would be 18 or this could be another name for Emily since her mother was also named Emily.

Henry Brines (1840-) was born in Wabash County and married Elizabeth Jane "Lizzie" Mull (1846-) in 1864. In the 1880 Federal Census they were living in Bonpas , Wabash County, Illinois. The people listed in this census with ages in parenthesis were Henry Brines (40), Elizabeth Brines (34), Rosel Brines (15), Charles Brines (11), Thomas Brines (8) , Herbert Brines (5), Harry Brines (4), Zenos Brines (2) and an infant. Lizzie Mull lived in Columbia, Martin, Indiana previous to her marriage.

From BP records:

Emily Filkey-joined 5-25-1851

Jane Filkey -Joined 5-25-1851

Sarah Filkey-joined 5-25-1851

In 1918, **Arthur Phar (1895-1945)** married Helen Florence Nash (1897-1975). They and their son, James Ross Phar, joined BP by statement in 1928. Ernest Phar

joined by statement in 1930 and Irwin Phar joined by baptism in 1930. The assumption at this time is that Ernest is a relative of Arthur and that Irwin is Ernest's son. Another relative may be Bob Nash who became a member by baptism in November 20, 1929. Somewhere a Robert Nash Phar (1919-) has appeared. Nothing has been found as to membership. Dates of birth make it more consistent for this person to be Bob Nash who is possibly a relative of Helen Nash.

Arthur's mother was Maggie Phar and his paternal grandparents were George Matthews Phar (1829-1903) and Martha Robins (1832-). They were located in Alabama.

The Preston Family

Joseph Preston (1775-1837) and his wife Abigail Finney (1780-1841) were either charter members or joined the congregation at BP during the year of 1819. Joseph's parents were William Preston (1737-1802) and Sarah Sprong (1738-1847). Joseph and Abigail were married in Hamilton County, Finneytown, Ohio in 1800. Their children were Elizabeth (1802-1865), Susan (1805-1841), Joseph Finney, Jr. (1810-1843), Lois Preston (1811-1879), William Poole Preston (1815-1901), David Sprong Preston (1815-1844) and Finney Douglas Preston (1820-1890).

In 1837, William Pool Preston (1815-1901) married Lois White (1810-1841). William and Lois' child was Joseph Finney Preston (1839-1874). After the death of Lois, William married Urzilla Smith (1818-1899) in 1842. The children from the marriage of William and Urzilla were Ebenezer Smith Preston (1843-1921), John Franklin Preston (1845-1866) and Sarah Ellen Preston (1848-1929).

Sarah Ellen Preston (1848-1929) was the daughter of William and Urzilla Preston. She was born about 2.5 miles west of Friendsville. She was baptized on August 2, 1861 in the Wabash River. It is thought she was baptized by William (the Elder) Courter, the cousin of her husband, Jacob Courter (1845-1917). She was married to Jacob Courter on March 12, 1868 by Elder William Courter.

From BP Records:

Eli? Preston 1819

Lebean Preston 1819

David Preston (letter) 8-18-1840. Deacon 8-18-1842

Susan Preston 8-30-1841
Sarah Preston 5-28-1843
Jane Preston 7-17-1850
Orzilda Preston-1853
William Preston-1853 Deacon 12-26-1857
Sally Preston

The Price Family

William Price (1824-1900) married Melissa Kelley (1834-1904). William was born in Ohio to Thomas Price (1801-1882) and Barbara Bean (1805-1900). William and Melissa's children were: Benjamin Franklin Price (1852-1938), Alice Jane Price (1854-1855), William Henry Price (1856-1934), Newton Jasper Price (1859-1933), James Thomas Price (1861-1936), John Wesley Price (1863-1940), George Harvey Price (1866-1951), Milton G. Price (1868-1870), Laura Price (1870-1970), Clara Mae Price (1872-1943) and Bertha Flora Price (1874-1959).

Benjamin Franklin Price (1852-1938) married Olive Angeline Dutz (1859-). Their children were Flora Bell Price (1877-1879), (Hammond Ellsworth Price 1879-1930, Benjamin Lincoln Price (1882-1954), Emma Jane Price (1884-1922), Alfred Mack Price (1886-1959), Pearl Mae Price (1888-1963), William Franklin Price (1892-1968), John Duty Price (1894-1931), Olive Edida Price (1897-1981) and Edgar Virgil Price (1900-1982).

The following are those from this family known to have joined Barney's Prairie Christian Church by confession and baptism. The date of baptism is given after the name. Franklin Price 5-11-1875, Emma Price 10-20-1902, Pearl Price 11-22-1903 and Alfred Price 11-22-1903

John Wesley Price (1863-1940) married Frances L. Ramsey (1868-1949) in 1891. Their children were: Leota A. Price (1888-1961), Hubert D. Price (1891-1979), George H. Price (1894-), Mildred F. Price (1904-), Stanley Price (1906-1978) and Howard Price (1909- 1937).

Frances Ramsey (Mrs. John) Price transferred from M.E to B on November of 1940. The following joined by confession and baptism on the dates following the names. Leota A. Price (1888-1961) 11-22-1903, Hubert D. Price (1891-1979)-11-1923, Stanley Price (1906-1978) 4-1919 and Howard Price (1909- 1937) 11-1923.

George *Hulbert Price (1894-) married Joy Belle Beesley (1899-1974) in 1919. Federal Census's lists a Hulbert Price one year and

George H. Price another. The ages of both entries is close to the same and it is assumed that they are the same person. Joy Belle Beesley (1899-1974) was the daughter of John D. Beesley (1865-1962) and Emma Bliss (1867-1959) of Orio . *Bessie Leoma Beesley who married Florist Thrapp is also a daughter of John and Emma Beesley.*

Stanley Price (1906-1978) married Ruby Helen Brown (1911-1965) in 1935 . Ruby had transferred on November of 1940 from Church of God.. She died October 14, 1965.

The following joined Barney's Prairie on the dates given after their names Mary Helen Price 5-2-54, Carolyn Price 1961 and Johnnie Price 10-1946. Johnnie Price died July 25, 1956. Paul Nettleton Price(1928-1973) 4-1943.

Hubert D.Price (1891-1979) married Martha Nellie Price(1896-1979). They had joined by confession and baptism on November of 1923 Their children were Marjorie E.(1921-) and Mary Frances (1922-)

Mildred Brown Price (1904-1978) 4-1919,

Newton Jasper Price (1859-1933) married Sarah Anderson (1858-1926) on 1878. Their children were: Harvey Price, Lawrence Price, Logan Price (1878-1960), Blaine Ralph Price (1882-1960), Harvey S. Price(1884-1971), Clifford Noble Price (1887-1847), Elsie Price(1892-) and Nellie Edna Price (1898-1974).

The following joined Barney's Prairie on the dates given after their names: Logan Price (1878-1960) 10-1897 ,Minnie Price(Mrs. Logan Price) 10-4-1897 trans from Baptist, Clifford Price (1887-1947) 11-20-1929. Noble Price (1925-2001) 1936, Irene Price11-20-1929 (Mrs. Bryon Couch)

Other names from BP Records:

Herman Price 12-23-1900
Virginia Smith Price 4-26-53
Warren Price 4-1943 Trans. away
Dixie Lee Price 4-26-53 Trans away
Barbara Price - 1961- trans away
Lucy J. Price 8-1-1852

Clayton Price 8-8-1875

The Putnam Family

Howard Putnam (1762-1834) married Hannah Green (1764-1814). Their children were: Daniel , Hannah, Howard, John, Lucinda, Martha (1796-1856) , Rebecca, Mary (1807-), Samuel ((1807-), Eber (1796-1846), Howard's parents were Samuel Putnam (1727-1818) and Kezia Hayward (1741-1830). Howard was born in Massachusetts, lived in Indiana and Illinois, then settled and died in Wabash County.

In 1817, Eber Putnam (1796-1846) married Triphosa Ballard in Edwards County. Their child was : Eber Putnam (1827-). Jeremiah Ballard(-1823) and Elizabeth Betsey Barney (1780-1828) were the parents of Triphosa.

In 1815, Martha Patty Putnam(1796-1856) and Joseph Ballard were married. Their children were: Daniel J. Ballard (1828-1852), Rebecca (1833-) and Barton S. Ballard (1836-1905).

The Ramsey Family

In 1782, Rev. Allen Ramsey, Sr. married Barbara Decker. Their children were: Sarah Decker Ramsey (1784-1867, William Ramsey (1787-1853), Tobias Ramsey (1788-1852), Allen Ramsey Jr. (1792-1833), Aquilla Ramsey 1794-1831), Aaron Ramsey (1797-1842, Dorsey Ramsey (1803-1835), Susanna Ramsey (1805-1836), Lewis Ramsey (1808-1811), After the death of Barbara Decker, Rev. Ramsey married Elizabeth Reedy(1796-1845) in 1819. Their children were: Hiram Decker Ramsey (1822-1833), Charity Ramsey (1825-), Nancy Ann Ramsey (1827-1888), James Booth Ramsey (1828-1882) and Belle Ramsey (1831-)

The Risley Family

In 1812, Jeremiah Risley (1789-1852) married Rachael Tilton(1788-1840). Their son, Ezra Risley (1830-1902), was born in Wabash County. Jeremiah's parents were Nathaniel Risley and Sarah Steelman who lived in New Jersey where Jeremiah was born.

In 1854, Jeremiah and Rachael's son, Ezra, married Margaret Wallace (1831-

1913) and a son William Simon Risley (1862-1915) was born to that marriage.

In 1887, William married Sallie Ellen Haupt (1860-1949). Their children were Clyde Eugene Risley (1888-1910), Laura Ellen Risley ((1890-1973), Milton Ezra Risley (1892-1969), Wilmer Edwin Risley (1894-1973), Henrietta Haupt Risley (1897-1977) and George Emmett Risley (1900-1974).

In 1935, Laura Ellen Risley (1890-1973) married Clarence Cluff . Laura was very active in the Mary Kingsbury Circle. She served in leadership postions and was the secretary from 1911 through 1913. After their marriage Laura and Clarence Moved to Hamilton County, Ohio.

In 1915, Milton Ezra Risley (1892-1969) married Jennie Charlotte Wood (1899-969).

William O. Risley(1921-) 6-29-1930 trans FCC
Springfield Oct 15, 1952

Elizabeth E. Risley (1924-) married Frederick Boze and lived in Fairfield , Illinois.

Henrietta Haupt Risley (1897-1977) married Raymond Beesley (1899-1981). They lived in the Orio Community after their marriage. Raymond Beesley was the brother of Joy Belle (Beesley) Price and Bessie Leoma (Beesley) Wood.

In 1918, Wilmer Edwin Risley (1894-1973) married Pearl Lenore Leintz (1899-1974-). Pearl's parents were William Lientz (1868-19654 and Nola Straughn (1867-1930).

Mary Louise Risley (1921-1987) married Eugene Doan.

In 1923, George Emmett Risley (1900-1974) married Etha Elizabeth Wood (1903-1989).

John Beard Risley (1926-)

Helen Margaret Risley (1926-) married .Cassemir Sheel.

Sallie Risley (1860-1949) was a member of missionary societies at BP from 1919-1931. According to the 1930 Federal Census, Sallie was living with her son George Emmett Risley (1900-1974) and his family. Sallie's husband, William

Simon Risley (1862-1915), died in 1915.

Where is Sallie in the membership records? She was listed on the rolls for the Women's and the United Missionary Societies. In the 1949 minutes for October of the CWBM at BP, there is a notation of the death of Sallie Risley a beloved member.

In 1890, **William Lientz (1868-1954) married Nola Straughan.** Nola and William were born in Indiana, moved to Edgar County around 1900 and were residents of Friendsville in 1910. Their children were North Lientz (1892-), Blanche Marquerrite Lientz (1895-1969), Pearl Lientz (1899-1974) and Eva Lientz (1902-1993). Pearl (Lientz)Risley was an active member of the United Missions Society 1926-1938. Blanche Lientz was an active in the early years of the Mary Kingsbury Circe. She lead discussions and was the organist of the Mary Kingsbury Circle on occassion.

BP records give the following information:

Blanchard Carrol Lientz 11-1909

Pearl(Lientz) Risley 11-1909 died 5-15-74

Wm Lientz 9-1911 -Trans in died 9-54

Enola (Nola) Lientz 9-1909 died 1930

Eva Mayer Lientz 9-1914 Trans out

Schrader Family

Jacob Schrader (1797-1862) married Elizabeth Cunningham(1800-1841). Jacob and Elizabeth were the parents of **William S. Schrader (1834-1914).**

William S. Schrader (1834-1914) married Emily K. Greenwood (1853-1927). William S. and Emily K. were the parents of Charles R. Schrader (1886-) who married Viola B. Waters(1887) in 1942. *William Greenwood (1817-1888) and Caroline Beesley (1822-1878) were the parents of Emily K. Greenwood. The Beesley's have again contributed to the members of Barney's Prairie.*

The parents of William Schrader were **William Stewart Schrader (1834-1914)** and Hannah E. Hazelton (1837-1870).

In 1879, William Schrader (1859-1903) married Mary A. Reel (1858-1945). Their children were John S. Schrader (1881-), George W. Schrader (1884-), Josie Schrader (1886-), Lee Ros Schrader (1888-1967) , Mary A. Schrader

(1890-), Nellie E. Schrader (1892-), Grace B. Schrader (1894-) and Lou Schrader (1897-).

George W.Schrader (1884-1994) married Nora Emily Wood in 1915.

If the above information is correct, William Schrader (1859-1903) and Charles R. Schrader(1886-) would be half-brothers and Charles R. would be George W. Schrader's uncle.

*William S. would have been 52 and Emily would have been 33 at Charles birth. **It is possible!***

*William S. would have been 25 and Hannah would have been 22 at William Schrader (1859-1903)'s birth. **Normal!***

Discovered the above is correct. William S. liked the Greenwood ladies. He married Sarah Greenwood (1834) in 1875 and then Emily in 1885.

Newton Schrader 11-1923 ?

Oliver Schrader 11-1923 Nora and George's son.

Ruth Schrader (1922-) 11-1923 trans Oct, 1949 (Mrs. Roy Seibert)

Charles Steward Schrader 1925-) (7-1928 trans to Mt. Carmel

Viola Walters Schrader(1887-) 7-1928 (Mrs Charles R. Schrader)

Ruby Schrader (1928-) 7-1928 trans away (Mrs. Roy Seybold)

Charles R.Schrader (1886-)11-3-1929 trans in- trans to Mt Carmel

Robert Schrader (1930-)11-3-1929- trans away 1955

The Smith Family

Bessie Smith (1886-1971) was the daughter of John Smith (1849-) and Emma Hillis (1856-1948). Emma's father was Albert Hillis and her mother's name was Mary Ann Leathers. Emma and John were married in 1881. Bessie married Clifton Wood(1882-1950) in 1907. Clifton was the son of Oliver H. Wood (1845-1930) and Mary Milburn 1849-1948) . Clifton and Bessie's children were Harold C. Wood (1914-) and Katherine Emily Wood (1919-1987). Clifton was a leader at BP like his father before him. Bessie was very active in the mission groups. Bessie was secretary of the mission groups in the 20' s and 30's. Bessie's siblings were Harry Smith (1882-), Albert Smith (1884-), Melvin Smith (1888-), Kyle Smith (1891-) and Boyd Smith (1893-).

Possible members from BP membership records:

Ralph Hillis 11-22-1903

Harry Smith Sept, 1895
Bert Smith 10-1905 -died 6-6-31
Bessie (Smith) Wood 10-1907
Melvin Smith 1-1908
Boyd Smith 11-1909
Myrtle Smith 9-1914 Trans in

Although, Emma's membership at BP can not be verified from records, her activity in the Christian Women's Board of Missions at BP is noteworthy. The same was true of Sallie Risley. Also, members of Emma's family were members and Bessie was secretary for many years in the CWBM and the United Christian Missionary Society at BP. It is noted that Emma moved away in 1925. Emma had been an active member of BP missionary groups from 1919-1924.

The Howe and Glenn Families

In 1912, Clara Tresner (1894-1976) married Thomas Benjamin Howe (1894-1964). Clara and Tom were a very active couple in the Barney's Prairie Christian Church. Tom was baptized in 1907 and Clara joined by statement in 1911. Early in their marriage, Tom and Clara begin a Christian family and started their Christian service at Barney's Prairie Church. Their children, Mildred (1914-), Helen (1917-) and Verne (1918-1995) were baptized at early ages and began their Christian service. Mildred and Helen were baptized in August of 1926 and Verne was baptized in July of 1928.

The parents of Estes (Eck) Glenn (1915-1969) were Marion Oliver Glenn (1886) and Pearl Glenn (1897-). Marion and Pearl were born in Indiana. They married in 1913. They lived in Vincennes, Indiana in 1920 at which time Eck was 4 years of age. They lived in Wabash County in 1930 when Eck was 15, his sister, Helen, was 17, his other sister, Ester was an infant and his brothers Marlin and Lester were 13 and 7 respectively. From 1942-1970 Marion and Pearl lived in St. Francisville, Indiana.

Eck married Mildred Howe and joined Barney's Prairie Christian Church in 1936 by obedience and baptism. Eck served as an elder at Barney's Prairie and after his death, Mildred served as an elder. Mildred was very active in teaching Sunday School Classes, being secretary of the board and serving as an elder. Mildred is Currently an Elder Emeritus.

The Shoaff Family

Ross Shoaff was born Oct. 1834 in Pennsylvania and died June 28, 1919 in Wabash County. His father, Jacob Shoaff (1794–), was born in Pennsylvania. Ross' mother, Martha (1800–) came to Barney's Prairie with her daughter, Mary. Another son, John, had come to Friendsville and also was active in the leadership of Barney's Prairie. Ross married Mary Ellen (Pixley) Shoaff (1844-1921), daughter of William and Laura Pixley. Ross Shoaff joined Barney's Prairie by letter from Washington, Pennsylvania on May, 1855. Ross served the congregation faithfully for 64 years as trustee, deacon, elder, secretary of the board, secretary of various committees, treasurer of the board, and was faithful in other capacities and positions.

Ross Shoaff's brother, John Shoaff, united by letter from Washington, Pennsylvania November 25, 1855. John was chosen as deacon in 1868, a trustee in 1870, an elder in 1871, subscription committees, secretary and in other capacities into 1880. In a 1850 Federal Census taken from Washington, Pennsylvania, Ross is listed as 16 years of age, Martha as 50 years of age, another Martha (Mary) as 13 years of age and a John W. Klim as 3 years of age. If John Shoaff was this person, he would have been born in 1847 and would have been 8 years of age when he joined Barney's Prairie by letter. There is a possibility that John was an older brother who had already moved from the household and would not be counted in the Jacob Shoaff household census. It is probable that Ross at 21 traveled to Illinois with his older brother John.

From BP records:

Ross Shoaff-3-25-1855

John Shoaff 2-26-1855 invited from Washington Church in Pennsylvania

Elizabeth Shoaff 8-26-1855

Mrs. Mary Shoaff 2-24-1856 Letter from Williamsburg Pennsylvania

Martha Shoaff 7-24-1856 -letter from Williamsburg Pennsylvania. Married Albert (A.B.) Keen 12-27-1859

Laura (Wood) Shoaff (1848-1907) 4-3-1865. In 1870, Laura married George W. Shoaff (1849-1892).

George W. Shoaff (1849-1892) 12-10-1867

Joseph Shoaff (1857-1876) 5-12-1875

Maggie Shoaff 10-20-1878

Bertha Shoaff 1891

Herman Shoaff (1877-1971) married Fannie Zimmerman (1879-1941) joined BP Dec, 1895

Leroy Shoaff (1884-) 11-22-1903

Mary Shoaff 9-7-1905

Ellen Shoaff 9-22-1911

The Thrapp Family

Alonzo Thrapp or Mc Thrapp (1868-1933) was born in Denison, Lawrence, Illinois. He married Lora Jane (Jennie) Price (1868-) in 1895. He and Jennie Price's children were: Golda (1897-1994); twins Floyd (1868-1899) and Florist (1868-1899); and Bernadine (1903-)

From BP records:

Alonzo McThrapp or Thrapp (1868-1933) 7-10-1904

Jennie Thrapp (1868-) 7-10-1904

Goldie Thrapp Harris (1897-1994) 11-7-1909-(Mrs. John Harris)

Florist Thrapp(1899-1976) 11-1911

Bessie Thrapp 6-10-1928 trans in-Died 8-7-1971

Floyd Thrapp (1899-1970) trans in. 11-1911

Eliza M. (1903)

Lila Mae Thrapp (1925-) 12-4-38-trans away (Mrs. Lewis Davis)

Floyd Thrapp, Jr.(1923- 1975) 1-15-39 Trans in -trans away 3-5-46

Imogene Thrapp May, 1964 trans in-trans to St. Francisville 9-1977

Hilda "Imogene" Brian (1910-1992) married Floyd Thrapp in 1930

Mary Jane West is the daughter of Bernadine Thrapp. Bernadine Thrapp Corrie (1903-) 8-1915 transferred out (Mrs. Henry B. Corrie). Mary Jane is the wife of Randy West who was the parliamentarian for the Region for years. Her uncles were Floyd and Florist Thrapp. Her aunt was Goldie (Thrapp) Harris who lived to be in her 90's.

Florist Thrapp's wife, Bessie Leoma Beesley(1899-), was an excellent person at the piano. She played all the keys and did it well.

Mary Jane's grandmother, Lora Jane Thrapp was a Price. Jennie Thrapp Mary Jane West was the Chaplin at Proctor Endowment Home.

Mary Jane told that her mother had very fond memories of BP. She told of the congregation's Christmas programs and exchange of gifts at the church. Mary Jane has in her possession a porcelain doll that her mother received at the church

on a Christmas when Bernadine was a child..

The Tilton Family

Mary Louisa Shadle(1848-) , the daughter of Samuel Shadle (1812-1866) and Barbara (1818-1865) Dale, married Isaac Clark Tilton (1844-1922) in 1867. Their children were Bertie Tilton (1867-), Ida Tilton (1870-), Fannie A. Tilton (1874-), Effie Tilton (1877-), Cora Tilton (1879-), Evert Tilton (1883-) and William Tilton (1888-).

From BP Records:

Ida Tilton 1891

Calar Tilton 1891

Mrs. Tilton 9-21-1895

Sherman F. Wilkinson (1868-1943) was the son of William Harrison Wilkinson (1842-1903) and Julia Ann Danforth (1849-1930). In 1892, Sherman married Fannie A. Tilton (1874-). Fannie's parents were Mary Louisa Shadle (1848-) and Isaac Clark Tilton. Mary Louisa Shadle was the daughter of Samuel(1812-1866) and Barbara Shadle (1818-1865). Fannie's siblings were Bertie Tilton (1857-), Ida Tilton (1870-), Effie Tilton (1877-), Cora Tilton (1879-), Evert Tilton (1883-) and William Tilton (1888-).

Sherman and Fannie's children were Cecil H. Wilkinson (1894-), Julia Faith Wilkinson (1898-1986) and Louisa F(Fern?) Wilkinson (1898-).

Wood Family

Robert Wood (1687-1721) was the son of Joseph Wood (1666-1721) and Francina Herman (1662-1749). Francina Herman was the daughter of Augustine Herman (1605-1686) and Jenetje Varlett (1605-1674) of Utrecht. Jenetje was the daughter of Casper Varlett (1590-1662) and Judith Tentenier. Augustine Herman was born in Prague, Bohemia . Joseph Wood (1666-1721) was believed to have been born in England and emigrated to Cecil County, Maryland before 1685.

Joseph Wood (1710-1782) was born to Robert Wood (1687-1721) about 1710 in Cecil County, Maryland. He married Catharine Julian (1722-1782) in

1747. Their son, John Wood (1754- 1832), was born in Frederick County, Maryland.

John Wood (1754-1832) fought in the Revolutionary War with distinction. At the close of the war, he married Martha Ogle and settled in Barren County, Kentucky. Here, they raised a large family. In the spring of 1809, John and some of his sons explored the wilds of Illinois. They landed at Palmyra and wandered out through the deep forest to the beautiful open country, now known as Barney's Prairie. They built a log cabin, operated a little farm, and raised a crop. In the fall, they returned to Kentucky and brought the remainder of the family. John Wood's children were Susanna (born January 6, 1783), Elizabeth (born August 23, 1784), Joseph (born August 5, 1786), Mary (born July 15, 1788), Alexander (born August 14, 1790), Rebecca (born December 27, 1794), Eli (born December 8, 1797), Jeremiah (born August 28, 1792), Martha (born November 6, 1800), and John (born December 20, 1803).

Susannah Ann Wood (1783-1854) married Joshua Buchanan (1778-1854) in 1802 at Bowling Green, Ky. Susannah was the daughter of John Wood and Martha Ogle. John William Buchanan (1802-1872) was their son.

Elizabeth Wood (1784-) married William Bright.

Joseph Wood (1786-1825) married Leah Greathouse (1790-1840). He married Leah Greathouse on July 11, 1808 at Vincennes, Indiana. Leah was the daughter of Enoch Greathouse (1740-1832), the original owner of the land where Mount Carmel, Illinois now stands. Joseph and Leah's sons were in order of oldest to youngest: Joseph, Joshua, Alexander, and Ira. Their daughter was Elizabeth. Elizabeth married a Litherland.

Joseph Wood, Jr (1819-1859) married Charlotte Keen (1823-1884) August 7, 1842. Charlotte was the daughter of Ira and Eleanor Keen. Joseph and Charlotte's children were Exima Wood, Horace Wood, Joseph Ogle Wood (1854-1899), Linder Wood, Mary Wood (1850-1946) and Oliver H. Wood (1845-1936)

Joseph Ogle Wood (1854-1899) married Elizabeth Seiler (1872-1959) in 1884. Their children were: Linder Seiler Wood

(1885-1979), Myrtle Matilda Wood (1886-1980), Jennie Charlotte Wood (1889-1983), Edna Margarette Wood (1891-1985), Virgie Olge Wood (1893-1898), Arthur Oliver Wood (1897-1988) and Etha E. Wood (1898-1989)

Jennie Charlotte Wood (1889-1983) married Milton Ezra Risley(1892-1969) in 1915. Milton's parents were Wiliam Simon Risley(1862-1915) and Sallie Ellen Haupt (1860-1949).

Etha Wood (1898-1989) married George Emmett Risley 1900-1974) in 1923.

Mary Wood(1850-1946) married Samuel Alexander Williams (1848-1932). Samuel was the son of James T. Williams (1808-1862) and Lucinda Campbell (1812-1867). His sister, Elizabeth (Williams) Andrus (1837-1915), was the mother of Charles S. Andrus (1867-) and the grandmother of Ivalu Andrus(1890-1973).

Oliver H. Wood (1845-1936) married Mary M. Milburn (1855-1928) in 1871. Their children were Clifton J. Wood (1892-1950) and Nora E Wood (1895-1960).

Clifton J. Wood (1882-1950 married Bessie Smith (1886-) in 1908. Bessie's parents were John Smith (1849-) and Emma (1856-

Nora Emily Wood (1895-1960) married George W.Schrader (1884-) in 1915.

Alexander E. Wood (1823-1884) married Lucinda Simonds (1827-1904). Their children were Lewis Linsay Wood (1851- 1916), Bertha Wood (1856-), Ida Wood (1856-) and Joseph E. Wood (1859-).

Joshua Wood (1817-1872) married Elizabeth Couch (1818-1877) in 1836. Joshua and Elizabeth's children were Francis Wood (1837-1864), Jane Wood (1839-1904), Catherine Wood (1841-1880), Sarah Wood (1843-1917), Eliza Wood (1845-1845), Elizabeth Wood (1847-1893), Leah Wood (1850-1916), Mary Wood (1854-) and William Alexander Wood (1860-1931)

Francis Wood (1837-1864) was killed in the Civil War 7-22-64

Jane Wood (1839-1904) married George Adams.

Catherine Wood (1841-1880) married William C. Litherland

In 1867, Sarah Wood (1843-1917), married Oliver Green (1833-1913). Oliver was the son of Rosanna Green. Sarah and Oliver's children were Alma Etta Green (1869-1940), Jessie Green (1871-), Susannah Laura Green (1873-), Laura J. Green (1874-), Harvey W. Green 1876-), **Ruthanna F. Green** (1878-), George R. Green (1882).

Alma Etta Green (1869-1940) married Clifton L. Canedy in Wabash County on December 24, 1890. Clifton was the son of L. G. and Katherine Wigton Canedy.

Dessie M. Candey (1891-) was the daughter of Alma and Clifton Canedy. Dessie married Lonsdale White the son of Jordan and Hannah Kenner White, on December 25, 1909. Their children were Melba Lorraine (1911-) and Sarah Katherine . Melba married Richard Young April 15, 1931. Sarah Katherine White (1913-1970) married Albert R. Wood (1909-1995) in 1938.

Lyman Keneipp (1878-) and **Ruth Keneipp** (1879-) joined the BP congregation on 11-1923 by transfer of membership. Their son, Arthur Ray Keneipp (1916- 1982) joined by baptism on July 15, 1928. Lyman was the son of Shadrach E. Keneipp (1841-) and Lucinda J. Kneipp. Lucinda was from Tennessee and Shadrach was from Illinois.

Elizabeth Wood (1847-1893) married Franklin Seibert

Leah Wood (1850-1916) married James Andrus

Mary Wood (1854-) married Joseph Cozine.

William Alexander Wood (1860-1939) married Sarah C. Danforth.

Ira Wood (1824-1875) married Rufina Keen (1826-1908). Their children were Laura (Laury) (1848-1907), Abner (1850-1925), Clarrinda (1853-1865), Emily (Emma) (1856-1945), Clinton (1858-1949), Elenor (1861-1947), Allie (1864-1908), William Keen (1866-1955) and Burnett (1869-1874).

Laura (Laury) (1848-1907) married George Shoaff in 1870.

Abner (1850-1925) married Sarah Smith in 1877.

Emily (Emma) (1856-1945) married George Goodart in 1877.

Clinton (1858-1949) married Flora Wampler.

Allie (1864-1908) married George Liddle.

In 1892, William Keen Wood (1866-1955) married Mary Mollie Susan Besley (1867-1957). Their children were: Lela C. Wood (1893-) , Denzil F. Wood(1896-), Burnett Ray Wood (1898-1975), Leta Wood (1901-), Clyde L. Wood (1903-), Guy V. Wood (1905-), Kenneth W. Wood (1907, and Albert R. Wood (1909-1995).

Albert R. Wood (1909-1995) married Sarah Katherine (White) Eagleson (1913-1970) in 1938.

Mary Wood (1788-1827) married William Barney (1784-1853).

Alexander Wood (1790-1840) married Priscilla Greathouse (1792-1876) in 1815. Their children were Mahala (1816-1867), Mary (1818-1898), Malinda (1821-1866), and Marshall (1830-1893)

Jeremiah Wood (1792-1847) married Jane Phelpatt

Rebecca Wood (1794-1817) married John A. Greathouse.

Eli Wood (1797-1828) married Mary E. Courter.

Martha Wood (1800-1866) married Lewis Armstrong.

John A. Wood (1803-1891 married Katherine Bratton (1808-1878) . Their children were: Hiram Wood (1825-1825), Livonia (1826-1873), Victor(1828-1923), Sarah Wood (1832-1881, Nelson (1834-1917), Juda Judith(1836-1897), Clark Wood (1837-1908)John Riley (1839-1907), Catherine (1840-1913), Nile A. (1843, Enoch (1844-1880), William (1846-1876), Stephen T.(1849-1929) and Clayton (1849-)

Victor Wood (1828-1923) married (1) Eliza Armstrong (1832-1858) in 1851. Their children were: Fanny Wood (1853-), Seth Wood Wood (1854-1906) and Joshua Wood (1855-1867). Victor married (2) Harriet Ulm (1840-1864) in 1857. Victor and Harriet's children were: Sarah C. Wood (1858-1943), Alas Wood (1859-) and Joseph L. Wood (1861-). Victor married (3) Susan W. Carter (1831-1876) in 1866. Victor B. Wood (1870-) was born to this marriage. Victor married (4) Rachael Montgomery(1840-1880) in 1877. Dora Ellen Wood (1877-1946), was born to this marriage. Victor married (5) Margaret Ann Frost (1839-1916) in 1881.

Juda Judith Wood (1836-1897) married William M. Gard (1832-1859) in 1857. William was the son of Resin Gard and the grandson of Seth Gard. Their children were Sarah Jane Gard (1856-) and William Robert Gard (1856-1881). After the death of William Gard, Juda Judith married John Quincy Adams(1830-1875) in 1864. Their children were Ellsworth Adams (1866-1939), Eliza Cool Adams (1867-1937), Niles Alexander Adams (1869-1946), John Francy Adams (1872-1873) and David Adams (1874-1920).

Ellsworth Adams (1865-1939) was the son of John Quincy Adams (1836-1875) and Juda Judith Wood (1836-1897). Ellsworth married Ola Shadle (1868-1944) in 1893. Ola was the daughter of William Shadle (1845-1891) and Cassandra Williams (1845-1873)

Elizabeth Catherine Wood (1841-1913) married John Leek(1839-1930. Elizabeth and John joined BP by letter in 1868 from the congregation at Union School House. Elizabeth Catherine was the daughter of John Wood (1803-1891) and Katherine Bratton (1808-1878).